The Christian Century

PUBLISHED WEEKLY

With Laubach in Afghanistan
By T. Christy Wilson

Laymen in the National Council
Editorial Correspondence

Again, the Dun Report
By Georgia Harkness

The Deeper Corruption
An Editorial

OCTOBER 17, 1951

In This Issue

GEORGIA HARKNESS

is professor of theology at the Pacific School of Religion, Berkeley, Calif. Besides that, what reader of The Christian Century needs any further identification? Dr. Harkness has been a noted theologian for years, a participant in practically every ecumenical conference, one of the most valuable members of the Federal and National councils of churches, a prolific author (much of her writing, we are happy to say, appearing in these pages) and a speaker in constant demand. As her article makes clear, she was a member of the Dun commission and, with Robert Calhoun of Yale, wrote the dissent to the portions of the Dun report which deal with atomic weapons.

VINCENT WAYLAND

is minister of the Church of Christ (Federated) of Warner, N. H. A graduate of Bucknell University and Colgate-Rochester Divinity School, Mr. Wayland was ordained as a Baptist minister. He has served churches in Zanesville, Ohio, Oberlin, Ohio, and Pittsburgh.

T. CHRISTY WILSON

was formerly a Presbyterian missionary in Iran, and is now on the faculty of Princeton Theological Seminary. He accompanied Dr. Laubach on the pioneering trip into Afghanistan described in this issue.

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is minister of the Methodist Church, Northfield, Mass., and probably the best known writer on rural church life in this country.

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is rural coordinator for the evangelical missions working in Puerto Rico.

Next Week

Full announcement will be given of the series of articles starting soon in which the changed situation in Christian missions will be treated from many new angles.

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The Christian Century

Established 1884, as *The Christian Oracle.*
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

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Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.50 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copy, 15 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

Oct. 17-19. American Leprosy Missions Annual National Meeting, Los Angeles.
Oct. 17-21. Christian Business Men's International 14th Annual Convention, Toledo, Ohio.
Oct. 18-23. National Catholic Rural Life Conference 30th Annual Convention, Boston.
Oct. 19-21. International Missionary Council Conference on the Missionary Obligation of the Church, Los Angeles.
Oct. 21. World Order Day.
Oct. 21. Laymen's Sunday.
Oct. 21. Chicago Sunday Evening Club; Walter H. Judd, speaker.
Oct. 21. Seventh Annual Rock River Conference Methodist Youth Rally, Joliet, Ill.; William J. Faulkner, speaker.
Oct. 21-26. Religious Television Workshop, Des Moines.
Oct. 21-28. United Nations Week.
Oct. 22-24. Disciples of Christ Area Assemblies, Seattle, Cleveland.
Oct. 24-25. National Council of Churches General Department of United Church Women Regional Conference, Los Angeles.
Oct. 24-26. Disciples of Christ Area Assembly, Lexington, Ky.
Oct. 25-27. Disciples of Christ Area Assembly, Fresno, Calif.
Oct. 26-28. Evangelical United Brethren Second Brotherhood Congress, Harrisburg, Pa.
Oct. 28. Reformation Sunday.
Oct. 28. World Temperance Sunday.
Oct. 28. Chicago Sunday Evening Club; Angus Dun, speaker.
Oct. 28-Nov. 4. Religious Liberty Week.
Oct. 29-31. Disciples of Christ Area Assemblies, Kansas City, Mo., Chattanooga.
Oct. 29-31. Conference on Christian Unity and Regional Conference of Council Officers and Executives (Disciples Association for the Promotion of Christian Unity, Chicago Church Federation, N.C.C. Department of Field Administration, sponsors), Chicago.
Oct. 29-31. William Henry Hoover Lectures on Christian Unity, University of Chicago; Charles Clayton Morrison, lecturer.
Oct. 30. Chicago Institute for Religious and Social Studies; Theme: "Religion in Education in America"; James A. Corbett, Virgil E. Foster, Bernard Mandelbaum, speakers.
Oct. 30-Nov. 1. National Convocation on the Church in Town and Country, Portland, Ore.
Oct. 31-Nov. 2. Disciples of Christ Area Assembly, Indianapolis.
Nov. 1-30. "Come to Church" Month (Religion in American Life).
Nov. 2. World Community Day.
Nov. 2. Institute on Church Architecture (N.C.C. Bureau of Church Building and Architecture, Oregon Council of Churches, University of Oregon, sponsors), Eugene, Ore.
Nov. 2-3. American Federation of Lutheran Brotherhoods 13th Biennial Convention, Minneapolis; theme: "Responsible Christian Men."
Nov. 4. Chicago Sunday Evening Club; Luther W. Youngdahl, speaker.
Nov. 4-6. Disciples of Christ Area Assembly, Springfield, Ill.
Nov. 5-6. Evangelical Lutheran Church Tristate Pastoral Conference, Milwaukee.
Nov. 6. Chicago Institute for Religious and Social Studies; Theme: "Religion in Education in America"; Edward A. Fitzpatrick, Morris N. Kertzer, Erwin L. Shaver, speakers.
Nov. 11. Men and Missions Sunday (Laymen's Missionary Movement).
Nov. 11. National Canvass Loyalty Sunday.
Nov. 11. Chicago Sunday Evening Club; Albert Joseph McCartney, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVIII CHICAGO, OCTOBER 17, 1951 NUMBER 42

EDITORIAL

PRESSURE is rapidly building up in Washington to vote the vast increase in atomic weapons production advocated by Senator Brien McMahon. (See Senator McMahon's speech in last week's Century.) Senator McMahon promised that a sixfold increase in this portion of the nation's rearmament program would soon make possible a reduction in total outlay of from $30 to $40 billion. Already the secretary of defense, Robert A. Lovett, the joint chiefs of staff and many members of Congress have swung behind the proposal. The chairman of the Atomic Energy Commission, Gordon Dean, in a Los Angeles speech hinted that manufacture of atomic munitions for use against ground troops might presently settle the struggle in Korea. We do not have sufficient information to pass on the practicability of this phase of Senator McMahon's proposal. But we are disquieted by the fact that all attention so far is being centered on expanding the production of atomic bombs, while the other half of the McMahon program is ignored. For the McMahon plan, as our readers know and the country should be reminded, has two halves. The second half is given specific form in the concurrent resolution of Senate and House which we printed last week at the end of the McMahon speech. The first half, standing alone without the second, points straight toward unutterable global horror. The enactment of the second half is required if the honorable intentions of the United States are to be demonstrated. If your congressman or senator seems to have overlooked this, lose no time in reminding him.

Don't Forget the McMahon Joint Resolution!

Benton Brings McCarthy Issue to Judgment

NOT LONG AGO Senator Joseph R. McCarthy dismissed the prospect that his colleagues in the Senate might take action against him by contemptuously saying that they didn't have "the guts." It has certainly looked that way in the past. "Half the Democrats and most of the Republicans in Congress," said *Life* in a recent editorial, "are paralyzed with fear of Joe." However, something happened the other day which may presage bad days ahead for the Wisconsin demagogue. Senator William Benton secured the right to present his reasons for demanding McCarthy's expulsion before the Senate subcommittee on elections. In a 30,000-word statement he specified ten counts in an indictment which, if it stands unrefuted, would justify such action. Senator Benton does not actually expect McCarthy's expulsion. But getting his charges before the public in the tangible form made possible by the Senate hearing was a public service of importance. One effect is to be seen in the appeal by *Life* to Senator Taft, its favorite for the Republican presidential nomination, to cut loose from McCarthy. "Thousands, maybe millions, of Americans," that weekly says, "would willingly and prayerfully vote for Taft and integrity in corrupt times like these. But how will they vote if his name is also associated with McCarthyism? On that issue the truth-and-decency vote will require a stand." Senator Benton of course knew what he was letting himself in for when he determined to hale McCarthy before the bar of public opinion. Already the *Chicago Tribune,* a McCarthy booster, has countered by calling the senator from Connecticut a "blowhard" who has staged a "publicity stunt" before "a rigged committee." It threatens any "un-American senators" who support this "shabby business" with defeat when they come up for re-election. In the long run, however, we believe that Benton's courage will prove political sagacity. The nation is beginning to see where McCarthy's irresponsible slanders, spread under the protection of his senatorial immunity, are leading. As *Life* says, "The cumulative debasement of U. S. politics has gone far enough."

Can the Institute of Pacific Relations Be Saved?

SENATOR McCARTHY'S attempt to block confirmation of Philip C. Jessup's appointment to the U.S. delegation to the United Nations, largely because Dr. Jessup was once prominent in the Institute of Pacific Relations, will probably come to nothing. But the I.P.R. is in grave trouble, and that is too bad. When it was founded in 1925 the I.P.R. was one of the most hopeful ventures to promote understanding between Occident and Orient ever launched. Its purpose was to distribute factual studies of conditions in Asian countries to its members, and at intervals to bring weighty but unofficial delegations from all countries with an interest in the Pacific into conference on the problems of that area. It did a magnificent job. But then came a time when a campaign was launched to move the I.P.R. headquarters from Honolulu to New York. Why should such an important agency be tucked away on remote Hawaii? Why not bring it to New York, where adequate financial resources would be easy to tap and where the tides of world affairs meet and mingle? So to New York came the I.P.R. And an "angel" was quickly

forthcoming—a young Harvard millionaire who had been canny enough to choose Commodore Vanderbilt as his great-grandfather. Why go on? Whatever the truth or lack of it in the charges which recently have swept over the I.P.R., the fact is that this once fine agency is all but down and out from the effects of its New York associations. Can anything be done to save the I.P.R.? It deserves to be saved. But the chances look slim. However, if its friends really want to try to save it, they might start by moving headquarters back to Honolulu. In that setting they might resurrect the original spirit of objective research and Pacific-mindedness which gave the I.P.R. its early impressive stature. Certainly once back there the institute could no longer be suspected as a roost for fellow-travelers.

Bonn Parliament Pledges Restitution for Jews

WEST GERMANY's parliament has voted unanimously to make restitution to the Jews for their treatment under Hitler's regime. The government has offered to enter negotiations with Israel and other Jewish representatives to determine the extent of the reparations due. Chancellor Adenauer pointed out, however, that the amount settled on must be limited to Germany's ability to pay. Informed Israeli sources are reported as estimating $600 million as a fair figure for the Bonn government to pay for the property extorted from the Jews of West Germany by the nazis. This is probably less than half the material loss suffered by the Jews of that area. While it is reported that Israel stands ready to accept goods in lieu of a cash settlement, even this amount of restitution may seriously impede the economic recovery of Germany. We hope the Israeli will be moderate and forgiving in their demands. Germany has taken a long step in the direction of moral regeneration. No payments can bring back life to the tortured and slain. But Israel and Germany have to live in the same world and in a few years will probably be teammates on the side of the West in the struggle with Russia. The moderation with which the Israeli foreign minister, Moshe Sharett, acknowledged the West German action augurs well for the future. He termed it "an appeal to the German people to divest themselves of the accursed heritage of anti-Semitism and racial discrimination." We believe it was just that and that the German people will welcome the chance to do all in their power to purge themselves of the guilt which rests heavily on them.

History Made at an Oil Refinery

ALONGSIDE the name of Singapore, set down that of Abadan. Singapore was the "impregnable" fortress which the British failed to hold a month against the attack of an Asiatic army. Abadan is the oil refinery in Iran which Mr. Attlee told Parliament less than three months ago would never be given up and from which the last of the British have now withdrawn. The evacuation of Abadan has been a bitter blow to British pride. It is possible that it may have an important effect on next week's election. Already Winston Churchill has lashed out, declaring that his party would take "no responsibility" for the withdrawal. But neither Mr. Churchill nor his putative foreign minister, Anthony Eden, has said plainly what he would have done differently. Perhaps if Mr. Churchill had been prime minister a year or more ago, when Iran's resentment against the niggardly royalties paid by the Anglo-Iranian Oil Company was first producing demands for a new contract, he might have forced from the company's officers sufficient concessions to have headed off a later crisis. Tory politicians are capable of laying down the law to Tory capitalists with a decisiveness which British Labor never showed in dealing with the hidebound directors of Anglo-Iranian. But Mr. Churchill was not in power then; the crisis has come and, at the showdown, by the simple expedient of refusing to give in, the Iranian cabinet has forced Britain to acknowledge the emptiness of its threats of force and to pull its nationals out of Abadan, lock, stock and barrel. Reports from England say that this has set off a new torrent of abuse of the United States. At the Labor party conference in Scarborough one speaker after another took a hefty verbal swing at this country. That is only natural and should not be too greatly resented over here, for British Labor must have a scapegoat on which to blame its retreat in Iran. America's refusal to support armed British intervention makes this country the villain. The thing to concentrate on, however, is not what Britons say in this moment of humiliation and frustrated rage. What counts is that after a Western "power" had disregarded a chance to settle a dispute with a seemingly impotent Asian state it found that it couldn't settle by threats of force. Turn another page in the history books.

French Shift Indo-Chinese Burden To Uncle Sam's Shoulders

WHEN General de Lattre de Tassigny, the French commander in Indo-China who stopped off in Washington en route home, got to Paris he disclosed how successful his brief American visit had been. He said that, barring intervention by Communist China, the six-year war in Indo-China can be won by France in a matter of months, thanks to the help the United States has pledged. He is also reported to have said that henceforth Washington will consider that there is one war in Asia, being waged on the Korean and Indo-Chinese fronts, and that each theater of operations will receive equal help in weapons, munitions and other requirements. The French general indicated that he had persuaded Washington that the cost of the war in Indo-China should be shared by Great Britain and the United States "according to their capacities." If this proviso is given the usual interpretation it means that the U.S. must foot most of the war bill in Indo-China from now on. This idea of one war on two fronts will come as news to Americans and to the United Nations. Washington should clarify the extent to which we have committed ourselves in Indo-China. Certainly a victory for the Vietminh forces, now again on the offensive, would be a victory for the Communists. Most Americans will probably agree that we should help in preventing that. But a French victory made possible by American support might turn out to be only slightly less disastrous. The neighboring Asians have not been fooled by France's efforts to make French aims in Indo-China look respectable. They

know a Vietnamese victory would be a victory for French colonialism, only slightly disguised by the three puppet regimes France has set up in Vietnam, Laos and Cambodia. Many Asians would rather see a Vietminh victory than have French colonialism firmly re-established in their midst. If De Tassigny is right in claiming the U.S. is at war in Indo-China, several questions need answering. Who declared war, or who put us in an undeclared war? What are our goals and objectives? What concessions have the French been willing to make toward insuring that we are not fighting to bolster French colonialism in Asia?

As the U.M.T. Debate Opens

SOMETIME before the 29th of this month the commission appointed by President Truman will place before Congress its plan for a permanent system of universal military training. With that, a great debate will start. In preparation, how many Americans have ever stopped to ask what the purpose of UMT is? Considered as training for the sort of army service American boys are seeing in Korea, it is laughable. As training for the sort of expert army we are told will be required tomorrow for the atomic age, it makes even less sense. Is it possible that the basic purpose of UMT is of an entirely different sort? An article and a long "house organ" advertisement in the October issue of *Coronet* certainly suggest that it may be. *Coronet* tells of what a hard time American boys are having accepting the idea of compulsory army service. (True enough.) To deal with this problem Coronet Films, with "the assistance of educational and religious leaders," has prepared a series of movies to make the transition from high school to drill field easier. Why are such films needed? *Coronet* answers: "Why should military service pose such problems [for young Americans]? Probably because of the cultural pattern of America in which these young people have been reared. The boys and girls now in high school have grown up taking certain principles for granted. First, peace is basic. Youngsters have been taught to abhor violence and to value 'getting along with others.' This philosophy runs all through their training, from infancy through high school. . . . With the passage of the Universal Military Training and Service Act last June by Congress, the nation endorsed new principles which demand great psychological adjustments by our young people and by their parents." So that's what UMT means! Junk those outworn principles about getting along with others. From now on we are to have "new principles." And if these require "great psychological adjustments" from the friendly youngsters in our schools and homes, why, a series of classroom movies should take care of that!

Lutheran Leader Dies in Chicago

DEATH CAME at 62 for Sylvester C. Michelfelder, executive secretary and principal architect of the Lutheran World Federation. He was carried away by a heart attack which started at a Chicago meeting of the National Lutheran Council. His passing serves to emphasize once again the heavy weight of the responsibilities which the churches lay upon some of their strongest sons. It recalls the death from the same cause of Ralph H. Long, executive of the National Lutheran Council, of Leslie Moss and Herbert Lytle of Church World Service, and of Ralph E. Diffendorfer of the Japan Christian University. So far as these men were concerned, they undoubtedly felt that the cause they served was worth any sacrifice they might be called on to make, and laid their burdens down happy in the knowledge that they had done their best. But this does not excuse the churches from their responsibility to temper their demands to what it is possible for human flesh and a dedicated spirit to bear. Dr. Michelfelder left the pastorate of St. Paul's American Lutheran Church in Toledo in 1945 to head the vast program of relief and reconstruction of the Lutherans in Europe. He was responsible for the distribution of a major share of more than $45,000,000 in cash and goods which has been contributed by Lutherans in America for church relief and renewal in that shattered continent. He also played a major part in organizing the humanitarian work of the World Council of Churches. In 1947 he led in the transformation of the Lutheran World Convention to the Lutheran World Federation, and served as its executive along with his other responsibilities. He had just completed a trip to South America in behalf of resettlement of refugees when death stilled his strong, energetic body. But it could not overbear his spirit, which refused to capitulate to the despair which brooded over Europe in the first postwar years. Having triumphed over death for others, a great Christian had no call to yield when his own summons came.

Laubach to Receive Roosevelt Medal

FRANK C. LAUBACH (see pages 1190 and 1204) is to be one of three recipients of the [Theodore] Roosevelt medals of honor this year. These are conferred by the Roosevelt Memorial Association on October 27, T.R.'s birthday. The others to be honored this year are former Ambassador Lewis W. Douglas and former Congressman F. M. Davenport. . . . The only Negro synod in the Southern Presbyterian Church has been dissolved. Churches in the Snedecor Memorial synod will be absorbed into the synods of Alabama, Louisiana and Georgia, all of which had to vote favorably on the proposal before a recommendation adopted by the denomination's recent General Assembly could go into effect. . . . The Golden Rule Foundation reports that statistics gathered by the United Nations show per capita incomes, in dollars, as follows: U.S.A., $1,436; Canada, $870; New Zealand, $856; Switzerland, $849; Sweden, $780; U.K., $773; Denmark, $689; Australia, $679; Norway, $587; Belgium, $582; Netherlands, $502; France, $482; West Germany, $320; Italy, $235; Argentina, $346; Brazil, $112; Mexico, $121; Turkey, $125; U.S.S.R., $308; Japan, $100; India, $57; South Korea, $35; China, $27; Indonesia, $25. There's a lot of contemporary history behind those figures. . . . Bishop Albert Bereczky, president of the Hungarian Reformed Church, has congratulated Dr. T. C. Chao of China on his resignation from the presidency of the World Council of Churches. "It is a great satisfaction for me to be able to tell you," he wrote Dr. Chao, "how

many [of the delegates at the recent meeting of the central committee of the World Council] expressed before me the respect they have for you and for the decision you have taken." . . . The American Friends Service Committee is opening its first project financed by funds from the Point IV program of the U.S. government. It is to be located in the Sambalpur district of Orissa, India, and will include public health and sanitation, improved agricultural methods, soil conservation and encouragement of village industries. . . . A "Religious Committee for Federation of the Democracies" has been formed in Washington, D. C., and is to seek national support. It is headed by Rabbi Jerome M. Pines of Bethesda, Maryland, and C. Leslie Glenn of St. John's Episcopal Church, Washington, and will work closely with Clarence Streit's Atlantic Union committee. . . . The column-writing Alsop brothers have destroyed another of the myths which have insisted that the Communists conquered China because the U. S. followed the advice of state department and other observers in China during the war who were out to knife Chiang Kai-shek. They have made public for the first time the hitherto suppressed report of Henry A. Wallace, which has been regarded as one of the principal weapons employed against Chiang. The report, they show, advised President Roosevelt to remove General Stilwell, Chiang's bitter critic, from command in China and to replace him with someone who could bring about efficient cooperation between the American and Chinese forces. And it proposed General Wedemeyer for the post. In other words, when he was in China, Mr. Wallace, with the concurrence of his allegedly pro-Communist state department aids, favored exactly the policy which critics of the administration now say should have been followed.

The Deeper Corruption

CORRUPTION is the big word in American politics these days. And no wonder! The series of revelations which began with General Vaughan's deep freezes and has continued, month after month, down to today's dismissals of internal revenue officials and investigations of national party chairmen, has told a sordid story. "There is a dangerous weakening of morality and ethical standards in public life generally," Herbert Hoover has written Senator Gillette. That's the way a host of his fellow countrymen feel about it. But how many realize that this moral undermining is not confined to the conduct of individuals? How many see that, in a far deeper sense than any scandals concerning mink coats or favors from the RFC, the very foundations on which the republic rests are being eaten away?

I

Many myths are circulating regarding the moral breakdown which is building up so rapidly into a major issue for next year's campaign. There is much loose talk which assumes that corruption is confined to Washington. Senator Taft was reported to have said something to that effect the other day. If he did, that simply means that he is talking more like a candidate every day. Political corruption is often worse around county courthouses and city halls than at the national capital. Every experienced American knows that. Any doubts on this score can be settled by reference to the disclosures before the Kefauver committee. All over the nation the picture of corruption was the same. And in spite of exposure, little has been done to clean it up.

Another myth, which some of the sermons reported in the press have tried to spread, is that corruption in government today is worse than ever before. That simply isn't true, as any careful reading of realistic American history will show. To be sure, there is more money being spent by public agencies today than ever before, and government officials and bureaus are in a position to affect more directly than ever the fortunes of favor-seeking interests. Where these factors operate, corruption is sure to follow. But there have been periods when, both at Washington and in the states, corruption has been both more open and more accepted than is the case now. Have those who foster this myth forgotten the years of Mark Twain's *Gilded Age?*

II

Yet there are certain undeniable facts about the current situation which should not be shrugged off. The corruption is a reality. So is the decline of ethical standards on the part of public servants. Much of this, as has been said in these columns (see "Congress Against Sin," August 8), is a consequence of declining ethical standards in business. Public officials don't bribe themselves. Nevertheless, that does not lessen the threat to the future. Power corrupts, and parties which stay in power too long—whether on national, state, county or municipal levels—prove the truth of Lord Acton's aphorism. President Truman's message to Congress proposing a law to require all executive officers of the government, all in the diplomatic service, all judges, senators, representatives, generals, admirals, officials and employees of political parties to make an annual public accounting of total income from all sources (if more than $10,000 a year) was an implicit acknowledgment that public suspicion of official corruption has reached a point where something must be done about it.

What that something is to be, no one seems to know. Senator Douglas was aiming at the same evil this paper has stressed when he proposed, as an amendment to the pending tax bill, a curb on business expense accounts which would put a crimp in the methods of favor-seekers when cultivating legislators and public officials. He wanted to choke off some of the corruption at or near the source. No one, however, seems to have taken his proposal seriously. What would American country club, town club, night club life be without the gushing fountains of tax-deductible "business expense"?

Perhaps the best prospect for a quick improvement at Washington would be a Republican victory next year. Yet that would deposit in the anterooms of government officials a new army of former senators, representatives and bureau officers to expand the lucrative profession of peddling influence. There will be plenty of partisanship in the charges of corruption made during the coming campaign, but the actual corruption, as any sophisticated citizen knows, is not confined to either party. Give the Republicans

a few years in office and the Democrats will no longer have to go back to the Grant administration and Teapot Dome to work up their moral indignation.

III

Corruption *in* government is one thing, and bad enough. Corruption *of* government is something else again, and as we see it far more destructive. Yet little public attention is being paid to the corruption of government which is gnawing away our political foundations. The conception of government held by the Founding Fathers, and by them written into the federal Constitution, is swiftly and relentlessly being destroyed. If this process is not checked soon, the nation will presently find itself in the position of treating its Constitution as a dead letter, an empty verbalism. Instead of having "a government of laws, not of men," we will have the opposite. What then will have happened will not be simply nullification of a part of the Constitution; we have been doing that to the second section of the 14th Amendment ever since it was adopted. But the nation is now heading toward rejection or nullification of the *principle* on which the whole Constitution rests. That, we say, raises an issue of corruption of government which goes far deeper than the comparative personal ethics of Mr. Boyle and Mr. Gabrielson.

The Constitution of the United States, school children are taught to say glibly, created a government of checks and balances. But the final check on which the Founding Fathers relied to keep the whole in balance, and to provide effective government of, by and for the people, was the check placed in the hands of Congress on all expenditures. So long as the representatives of the people retained the power of the purse, the men who wrote the Constitution believed, the republic would be safe from all tyrannies, executive or military, and from all perversions of their original intent. But if Congress loses this control, the people thereby lose their ultimate control over what they believe to be their own government.

It is precisely this control which is being lost. A United States senator, Malone of Nevada, speaking in Chicago the other day, asserted that "Congress has become as useless as a second wheel on a wheelbarrow." What did he mean? He meant that it no longer retains, in any true sense, its basic power—control of the purse. That conclusion is not confined to individual observers. Congress has a "Joint Committee on Reduction of Nonessential Federal Expenditures." It wound up its hearings for the current session with what the *New York Times* reported as "informal agreement" that "Congress [has] practically lost control of the government's pursestrings."

The "defense" appropriations—which may exceed $75 billion before Congress adjourns—have shown this congressional helplessness so clearly that no one should be blind to it. When Senator Lodge announced recently that he would move for the creation of a joint committee to try to act as a watchdog on military expenditures, he explained the need on the ground that "committees of Congress get a crack at these appropriations only once a year and then only for a few days. It is utterly impossible for them to go into detail." Practically all proposals aimed at economy in federal expenditures float in a mist of unreality because they assume that the military billions, which Congress votes blindly, can't be touched. The nondefense items in a budget now zooming toward the $100 billion mark are almost as much beyond control because of the mutual log-rolling ("You vote for my bill and I'll vote for yours") which goes on as Congress woos the votes of geographical areas and special interest groups.

This means that the government of the United States is well on its way to a condition where the most fundamental of all its vaunted "checks" no longer checks. Congress may admit its own responsibility for this in the matter of nondefense spending. It insists that it is helpless with regard to that more than two-thirds of the federal outlay which passes through military channels. There the Pentagon already can virtually write its own ticket. That is hardly one step removed from military subversion of the civilian principle on which the whole constitutional structure of the republic rests. What we boast of as our democratic self-government has been abdicated.

IV

What's to be done? We do not know. We applaud the dogged persistence and courage with which Senator Paul Douglas keeps trying to awaken a sense of shame among his colleagues while they deal with domestic appropriations. But we do not expect to see him bring many to the mourner's bench. Nor is it likely, with the present demand for secrecy on military items, that the Pentagon will agree without a bitter struggle to make public the processes by which it arrives at its enormous demands. In some way, however, we believe that this corruption of the nature of our government requires a continuing nonpartisan review of *all* appropriation proposals which will give both Congress and the American people a grasp of what is involved in all such bills.

Could the Hoover commission be revived to do that? That commission is now plaintively asking whether Congress is going to act on its most important proposals. Yet, though cold-shouldered on Capitol Hill and in the White House, it retains enormous public prestige. Could some outside research agency, such as the Brookings Institution or another formed for this purpose, do it? Both possibilities are worth considering, though neither seems too promising.

One thing we would like to see done. As soon as Congress adjourns, we would like to see a great national conference assembled for the consideration of this one fundamental problem—how to restore control of the national purse to the representatives of the people. Such a conference might be financed by the government or by one or more of the foundations which list the processes of government among their interests. In such a conference there should be representatives of all branches of the government, including the defense department, of such business organizations as the U.S. Chamber of Commerce, of organized labor, farm groups, education, research foundations dealing with governmental operations, the press, the churches. It should be prepared to wrestle with this problem at least as long as the constitutional convention in Philadelphia wrestled with its problem in 1787.

What such a national convention would accomplish is problematical, very problematical. At the least, however, it should make clear how deep this corruption of the principle underlying the Constitution has gone, and whether

the damage to that principle has become irretrievable. Patriotic and responsible citizens will agree, we believe, that it is time they found that out.

Now—United Church Men of America

Cincinnati, October 7.

REPRESENTATIVES of 15 of the 29 denominations which are members of the National Council of Churches met here this week end to launch publicly the United Church Men of America. The new organization will be made up of representatives of the denominational organizations for laymen which already exist in the denominations that make up the National Council. It will be related to the council as a "general department" of United Church Men. Here the words "of America" were added in usage, apparently because they seemed to round out the name with an impressive roll.

The announced purpose of United Church Men is "to unite the men of the churches in giving practical expression of their allegiance to their Lord and Savior, Jesus Christ." It purposes to accomplish this by (1) developing methods by which the churches may help laymen bear a stronger Christian witness and render more effective Christian service, (2) helping men help their local churches, denominations and church councils, (3) uniting denominational men's organizations for cooperation and fellowship, (4) boosting cooperation between laymen and ministers, (5) helping laymen find Christian vocations in their work and (6) serving as a two-way channel of communication between the National Council and the men of the churches.

In the National Council, United Church Men will parallel the general department of United Church Women. Eventually it is hoped the men's organization will overtake that of the women, which has the advantage of a decade of experience behind it. But that will require a great deal of work. United Church Women, it was reported here, has 1,872 local and state councils of women now organized and at work.

This meeting consisted of two distinct parts. One was the public dinner Saturday night and the mass meeting tonight in Taft auditorium. The other was the less spectacular but more significant work of between 70 and 80 men, official delegates of their denominations. As of ten o'clock last night, the following denominations were represented: Methodist, 19 delegates; Presbyterian, U.S.A., 11; Presbyterian, U.S., 1; Evangelical and Reformed, 1; Disciples of Christ, 4; Congregational Christian, 2; Protestant Episcopal, 6; American Baptist, 7; Evangelical United Brethren, 5; United Lutheran, 3; Augustana Lutheran, 2; Society of Friends, 5; Church of the Brethren, 2; African Methodist Episcopal Zion, 1; Reformed Church in America, 1; and African Methodist Episcopal, 1. These men came from 25 states.

This working committee voted to revise the by-laws to permit enlargement of the executive committee to 100 men. It includes in this directing group the chief elected officer and the executive of each constituent denominational laymen's organization. To these men, who number 29 at present, ten men currently engaged in state and city councils of churches were added. Members at large will be included to represent all constituencies. The chairman of the executive committee is Lem T. Jones, Kansas City manufacturer and head of the Presbyterian, U.S.A., men's organization. Leonard J. Fletcher, Peoria, Illinois, Baptist who is an official of the Caterpillar Tractor Company, is secretary. Organized labor is represented on the executive committee by John Ramsey of the Steelworkers' Union, C.I.O., Atlanta, and Glen B. Goble of Chicago, vice-president of the Railway Clerks, A.F. of L. Hershell D. Newsom, president of the National Grange, Columbus, Indiana, is the most prominent churchman to come to this committee from organized agriculture.

Men of business and industry are still in the majority, but the proportion has changed somewhat since discussions following the Cleveland Assembly pointed out the importance of making United Church Men fully representative of the laymen of the churches. Here each man spoke as a churchman, and no opinion was discounted because of the occupation of the speaker. Further effort is necessary however to give labor and agriculture more than a token representation. And some way should be found to pay expenses of Christian lay leaders who should work in this organization but cannot travel to meetings of this kind.

As previously announced, a National Laymen's Committee has been set up as a standing committee of United Church Men. This meeting approved a list of 76 names for this group. Its chairman is J. Howard Pew, Presbyterian, of Philadelphia, director of the Sun Oil Company and the Sun Shipbuilding and Dry Dock Company. A major undertaking of this committee is to help finance the National Council's budget of over $4 million a year. With the similar committee of United Church Women, it has agreed to try to raise $600,000 during the current year. It was made clear here that the relationship of the laymen's committee to United Church Men is the same as that of any other standing committee.

Membership on a standing committee does not imply authority to censor National Council pronouncements or to dictate policy. Some members of the laymen's committee are appointed by their denominations as delegates, along with others, to the General Board of the National Council. In that position they have the same status and prerogatives, relative to pronouncements and policy, as other members of the General Board. Whether one group or another exerts predominant influence remains for the General Board to decide in the light of the total responsibility which has been laid upon it by the churches.

Throughout the discussions here there was a strong determination to make United Church Men a spiritual force directed toward more effective Christian service. Often heard was the resolution that this effort must not exhaust itself in more committee meetings and noise. These men seek results which will be visible in a vigorous church life. Ralph Morrison, a Presbyterian layman of Cincinnati, set a keynote when he told of having visited on his own time 66 churches in the last three years to encourage Christian action by laymen. He told of churches where lay leadership has doubled the membership and tripled

the budgets. He said this renewed Christian commitment has also greatly changed the club life and other associations of businessmen of his acquaintance. After this address it came as something of an anticlimax for H. Roe Bartle, U.S. director of economic stabilization for the midwest, to urge men to get as excited about the church as Rotarians are about Rotary.

The delegates voted that United Church Men should hold a series of mass meetings in 18 key cities of the nation during the coming year. The purpose of these assemblies is to arouse the men of the churches to develop adequate and effective church programs in their own communities and to show them how they can do it.

D. Elton Trueblood of Earlham College won strong support for his proposal that United Church Men adopt the motto: "A churchman never retires." He also promoted the idea of a nonsecret, open-membership "Order of Yokefellows," whose symbol is the ox yoke and whose slogan is the command of Christ, "Take my yoke upon you and learn of me."

About 1,500 people attended the mass meeting in Taft auditorium with which the conference closed. Congressman Walter Judd, who was scheduled to speak, flew in on a plane which was two hours late, but he reached the auditorium just in time. His address concerned the Christian stake in the contest with atheistic communism in world politics. Present at this meeting were Mrs. James D. Wyker of Columbia, Missouri, president of United Church Women; Charles P. Taft, who is expected soon to announce his candidacy for the governorship of Ohio; Samuel McCrea Cavert, general secretary of the National Council of Churches; J. Otis Young, president of the Council of Churches of Greater Cincinnati; and Hermann N. Morse, vice-president of the National Council. Lem T. Jones presided. The meeting received and answered messages of greeting from President Harry S. Truman, Baptist, and General Matthew B. Ridgway, Episcopalian.

Dr. Cavert hailed the inaugural of United Church Men as the most encouraging ecumenical event to occur in this country since the National Council was launched nearly a year ago. After talking with many of the laymen attending this meeting and sensing their seriousness of purpose and their competence in their own fields of endeavor, I would agree that United Church Men can become a mighty new instrument for good. It has not yet become such a tool, and some of its leaders doubt, as I do, that mass meetings will make it one. But these are men of faith, accustomed to laboring at research to find the answers they need. By research and prayer they may yet find the answers which were lacking here. H. E. F.

If the Founders Came Back

EDITOR THE CHRISTIAN CENTURY:

SIR: The other night I went to a first performance of Margaret Webster's production of "Saint Joan," by Bernard Shaw. It was being "tried out on the dog," and I was one of the dogs. I had a lot of fun, yelping and barking with appreciation all over the place. In my canine opinion, the play holds up as well as any of the other hardy perennials.

Once again, the last scene is very provocative. In the midst of all the celebrations in her honor, Saint Joan appears and says in effect, "I did not know you loved me so much. I will come back." And the response: "Horrors, no! Anything but that!"

That scene raises a very interesting and embarrassing question: What if the Founders came back? It brings to mind the observation that prophets are twice stoned—once when they are alive and again when stone monuments are erected over them after they are safely dead. If they came back, perhaps they would be stoned a third time.

Try it on most any institution or organization. If, in the midst of the anniversary honors and genuflections, some of the founders were to come back, and be the same difficult folks they were when alive, the cry of their descendants might well be, "For heaven's sake, crawl back up on your pedestal while we bring some more wreaths!"

This would be a healthy speculation for all organizations of Sons and Daughters, all the professional Descendants. For instance, stage this scene in your imagination:

The national convention of the Daughters of the American Revolution is opening. The hall is filled with blue bloods and red-white-and-blue bloods. After the national anthem, the presiding officer proudly announces, "We have with us today two of the Fathers of the Revolution, Mr. Samuel Adams and Mr. Thomas Paine."

What would happen if old Sam Adams, the rabble-rouser from Massachusetts, in his slovenly clothes, should stalk out on the stage and let go in his usual form about the blessedness of rebellion? Or if Tom Paine were to follow in the strain of the most disrespectful parts of *Common Sense?* Well, here's about what the A.P. dispatch would say:

> WASHINGTON, D.C.—In the midst of Mr. Paine's address at Constitution Hall, 101 delegates fainted. Eighteen ambulances were rushed to the scene. The program committee, which was held responsible for the appearance of these speakers (both on Tom Clark's list of subversives), was severely reprimanded.

If you are feeling strong enough, picture Abraham Lincoln addressing the Republican national convention. Or—let's be nonpartisan—Thomas Jefferson addressing the Democrats.

Or think of the Founding Fathers of various denominations attending the national synod, or an 11 o'clock service on Sunday. They would find a lot to rejoice in, and don't you forget it! But might there not often be lifted eyebrows among the delegates, or in the pews, while they asked, "How did our revolutionary movement ever dwindle down into this Society for the Preservation of Antiquities?" Martin Luther, John Knox, John Wesley, Alexander Campbell—stay away from our door!

Then, of course, you might think of another Founder, come back and, as his custom was, going to the morning service. You can work that one out for yourself.

Yours,

SIMEON STYLITES.

A Second Look at the Dun Report

By Georgia Harkness

IT IS NOW nearly a year since the Dun commission report was issued as virtually the last act of the Federal Council of Churches before it merged with the National Council. During this time The Christian Century, in addition to its initial editorial, has carried an adverse appraisal by Stewart Meacham (May 23), a rejoinder by Reinhold Niebuhr (June 20), and much correspondence on both. The time has come for a second appraisal.

One purpose of this article is to say what I think is right with the report. There is much that is right. This report should be widely studied and its positive program should be taken seriously by the churches. My purpose is also to explain why I dissented from part of the report, along with Robert L. Calhoun, and continue to dissent.

The Report's Handicap

As far as I have been able to gather, the report has not been very enthusiastically received by the churches. In any case it has met with no such confidence as was accorded the two previous reports of the Calhoun commission, "The Church and the War in the Light of the Christian Faith" and "Atomic Warfare and the Christian Faith." There may be various reasons but one, I think, is central. Many got no further than the sentence which, as originally given to the press, read, "If atomic weapons or other weapons of parallel destructiveness are used against us or our friends in Europe or Asia, we believe that it could be justifiable for our government to use them in retaliation with all possible restraint." Before being put in permanent printed form, the last six words were changed to read "with all possible restraint to prevent the triumph of an aggressor."

In fairness to the original drafters of the report, I do not think they intended to make the retaliatory feature stand out as it did. But once spoken the words could not be recalled, and it is in the original form that the passage is most often quoted. And many, nonpacifist Christians as well as pacifist, sensing the disparity of this statement with what they find in the Sermon on the Mount, have rejected the entire report.

Not Victory at Any Price

But should we? That partly depends on what else it says. First, the introduction gives an extraordinarily trenchant description of the new dimensions of war and the "overwhelming break-through in the weak moral defenses erected to keep war in some bounds." It was certainly not the purpose of the framers of the report to add to this break-through by subordinating moral principles to military expediency. This becomes clear in the section on total war, where it is pointed out that the term "total war" has two quite different meanings. It may mean the involvement of everybody in it when it comes, or it may mean "war in which all moral restraints are thrown aside and all the purposes of the community are fully controlled by sheer military expediency." In the first sense, total war is said to be inescapable when war strikes; in the second, the commission repudiates it.

The Dun report declares that "military victory is not an end in itself. Just as death is preferable to life under some conditions, so, too, victory at any price is not worth having. If this price is for us to become utterly brutal, victory becomes a moral defeat. . . . Military expediency, therefore, cannot be the sole test, but must be subordinated to moral and political considerations." Such subordination was, I am sure, the intention of the commission although, as Professor Calhoun points out in his dissenting statement, there is "deep-going confusion" at this point.

On the question of total war in the first sense, since there is some vagueness in the report and much in current discussion, a comment may be in order. What does it mean to say that the involvement of the whole nation is unavoidable if we have a major war at all? If it means simply that everybody is affected by it and that no sharp line can be drawn between civilians and combatants, the statement is true and those pacifists—if there be such—who think they can wholly withdraw from participation in it are under an illusion. But if it means that everybody is equally obligated to give such a war moral sanction and hence voluntarily to give it economic, political and military support, that is another matter. To make this claim would be to abrogate the right of the Christian conscience to place God rather than the state in the place of supreme loyalty.

Moral Vitality Important

The second section, which deals with "Peace and a Positive Strategy," is full of wisdom. Unfortunately it also has had too little attention. Here the commission rejects the idea that war is inevitable and still more strongly repudiates the idea of a preventive war. It points out that "even if the Soviet Union were defeated in such a war, that would not necessarily mean the defeat of communism, much less the successful defense of democracy." It stresses the need for democratic strength and points to the responsibility of the churches to generate the moral and political vitality which "is ultimately a larger factor than military strength." It calls for a concerted attack on poverty, hunger, ignorance and disease in underdeveloped nations, paying tribute to the great services rendered by Christian missionaries. It calls for overcoming of race discrimination, judging of all men as equal in the sight of God and renewal of efforts to speak to the Russian people and assure them of our friendliness. The statement concludes with an appeal that first priority be given to "a mighty and costly drive for the political and moral revival and uniting of the free world and beyond that for reconciliation."

True, the statement affirms the need of military strength. To this some pacifists will object. But why not center attention on the great affirmations we can agree on? With the program thus briefly summarized all Christians can agree. Any reader who overlooked it had better get out

his copy of the report, skip the part on weapons of mass destruction, and begin at once to act and to lead others to act in the light of this positive strategy for peace.

But what of the crucial, highly debatable section on "War and Weapons of Mass Destruction"? It was, of course, to get light on this moot and difficult matter that the commission was set up. Here I think the strategy, if not the ethics, of the procedure was wrong in separating pacifist and nonpacifist Christians, paying the former a few compliments, dismissing them as irresponsible, and passing on for the remainder of the discussion to say what "we" (meaning the nonpacifists) think. It would have been equally wrong if a solely pacifist statement, with nonpacifist Christians dismissed as militarists, had been made. But such a statement no one in the commission proposed. Some proposals of this nature came from the outside, but were rejected by common consent.

Points of Concord

What was needed was a statement drawn from the Christian gospel by people of differing political views, giving the common mind of the church as far as there is a common mind and recognizing differences sincerely held. This has been the procedure in previous ecumenical utterances. Unfortunately, it was abandoned in this one. Some rejoice in its abandonment, as affording a statement more nearly reflecting majority opinion. But when did Christian truth ever become validated by counting numbers?

Is there nothing on which Christian pacifists and nonpacifists can agree? In my opinion there is a great deal, and one of the things most critically needed at this time is for Christians to speak and act together where we can, calling no names, casting no aspersions.

The general charter on which Christians must operate in reference to weapons of mass destruction and everything else is the conviction that, internationally as well as personally, love is better than hate, that faith is to be preferred to fear, that hope should not give way to despair—and that faith, hope and love are born of God and demonstrated to us in Christ. "God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation." This applies to great social issues, including the ultimate issues of peace and war, as well as to the individual's personal relation to God and his immediate neighbor. Acceptance of this Christian platform may or may not make one a pacifist.

Explicit Biblical foundations—though of course not exact political directives—for a Christian point of view are not lacking in the New Testament, and to state them would have given the report a firmer base. "Love your enemies and pray for them that persecute you. . . . If thine enemy hunger, feed him. . . . Judge not that ye be not judged. . . . Inasmuch as ye have done it unto one of the least of these my brethren. . . . God hath made of one blood all nations of men. . . . Be not conformed to this world, but be ye transformed by the renewing of your mind. . . . Be not overcome by evil, but overcome evil with good. . . . We ought to obey God rather than men." Surely, the pacifists have no corner on this wisdom! If pacifists stress this approach more than others, it is not because they are either better or less responsible Christians but because they have less faith in alternative procedures and less belief in the rightness of anything that seems to contradict these clear mandates.

And, before we leave this point, is the Dun report justified in regarding the pacifist position as politically irresponsible? It is a good thing for everybody, pacifists included, to be called to account for shortcomings when they exist. The report does this in gracious words. But whether the charge is true depends on the connotation to be attached to the term "responsible." Fewer pacifists than others have held political office. But to be politically responsible as a citizen is to have a social conscience and to act and speak in the light of it. I know no people who are more socially responsible, or who have done more to lay the foundations of peace in service and good will, than the Quakers. Or the Church of the Brethren, whose per capita giving for relief puts to shame the percentage in the nonpacifist churches.

I believe the framers of the report, who are intelligent Christians, did not intend to say this. But what I think they did was to make the common but false assumption that military action is the only finally effective political action and that pacifism means passivism. Doubtless the latter is true of some pacifists—but is the proportion greater than is to be found in any other camp?

This brings us to the most crucial question of all. What ought the commission to have said about the moral justification of using atomic and comparably destructive weapons of mass destruction? This question must be answered in terms of the general principles of Christian action, of the realities of modern warfare, and of possible alternatives in the present situation.

The Absolute Duty

On the definition of principle, the commission appears to me to have been unnecessarily ambiguous. It is not possible to give a precise blueprint for Christian action. It is possible to say unequivocally that loving concern for persons—not "us" or "our friends" only but all persons—is for the Christian an absolute duty. But to some members of the commission it seemed imperative to affirm that there is "no moral hiding place." True in the sense that no human mind has infinite moral wisdom, this view easily runs into a form of moral relativism which is responsible for the ambiguity that pervades this part of the document.

We are told, for example, "We have no more—nor any less—right to kill with a rifle or a bazooka than with an A-bomb or an H-bomb." Yet before the same paragraph is over it is stated, "But a reckoning of consequences is also a part of a Christian's decision." If the second statement is true, as I believe it is, then the first is not. Atomic warfare may perhaps be fought with no more evil intentions than the jousts and tournaments of the age of chivalry. But it is vastly more destructive of human lives and values and it is to that degree a greater sin against the God who loves all men.

Is the commission realistic about modern warfare? Yes, and no. It portrays its evil in all its starkness. But then it goes on to say repeatedly that we must do what we do "with all possible restraint." Is this realistic? Can we have

a major war that is not "all-out war"? Is not such restraint, if practiced, the very antithesis of military success? And is not this the very reason why some influential members of the commission refused during the last world war to condemn food blockades and obliteration bombing of civilians?

But finally, is there an adequate alternative? Here I think the commission might well have done two things. The first would have been to put its major stress on the positive Christian approaches to peace that would make an atomic crisis unnecessary. The recent Quaker "Steps to Peace" call for a new kind of negotiation, the strengthening of the United Nations as a peacemaking agency, a new approach to disarmament and a far bolder program of economic and technical assistance. (Is that political irresponsibility?) And as the keystone of all such procedures, the daily peaceable living of the gospel in forthright action in behalf of human justice.

If these things were done, the likelihood of aggression and war could be greatly reduced. It takes more faith to believe this than the public has—but Christians ought to have more faith. Still, what if tyrannical aggression and atomic war come anyway?

This is the point at which, had its procedure been consistently ecumenical, the commission should have stated a number of alternative views. Doubtless the position taken in the report is that of the majority of Christians. Others believe that our nation should at once destroy all its atomic bombs and make no more. Others believe that until other safeguards are secured they should be made and kept as a deterrent but not used. Others believe—this was the proposal in "Atomic Warfare and the Christian Faith"—that our nation should publicly pledge never to be the first to use atomic weapons. There are Christian grounds on which any of these procedures may be defended, and it would have been helpful to state these grounds. But I do not believe it is possible to secure a Christian consensus. Where it is not possible, discussion should continue but no one view should be regarded as *the* Christian view.

In conclusion, Christians can agree upon many "things which belong unto peace." If there are others which our leaders think must be done in the name of military expediency, let them be called military expediency and not Christianity. But what we can do together as Christians, let us in God's name do before it is too late.

We Have to Like Each Other

By Vincent Wayland

WARNER, New Hampshire, is so typical a New England village that *Life* chose it for a glamor treatment in a wartime issue. The then pastor of the church recalls, not too pleasantly, the hat-wearing cameraman who invaded the communion service—his first in a new pastorate—to photograph the mother of the first casualty of World War II taking communion. For some reason the picture was not published. However, our typicalness goes beyond the elms and the white churches.

An American Established Church

As in many smaller New England towns, the population of Warner declined steadily from the middle of the nineteenth century. Recently the trend has reversed itself. The serenity of small town life has drawn people to us and the monotony of the treadmill of the city has driven them in our direction. Warner's sons and daughters have gone hither and thither for generations and the wonder is that the town did not fade completely from the map. Even now there are more cellar holes hidden in the underbrush of the hills that surround the village than there are habitable houses. The present industries of the town are a very limited group in comparison with the list of 1865.

What happened in the other areas of life in Warner happened in the field of religion also. The town charter granted in 1735 in the name of King George II specified that one of the first undertakings should be the erection of a church and the settlement of "a learned and orthodox minister." It was not until 1772 that "Priest" Kelly arrived and the church was erected. It is probable that during the 29 years he remained as spiritual mentor in the community he reached as many people on the average Sunday as the present church reaches. Church membership and citizenship were practically identical. It would be not too far from wrong to say that it was an era of ecumenicity by establishment. But it was short-lived.

In 1786 a group of "anti-pedobaptists" petitioned for release from the payment of the minister tax. The Reverend Mr. Kelly must have been a liberal-minded leader, for the petition was granted and a Baptist society took its place in the community. When the Unitarian controversy rocked New England Congregationalism, somehow, Unitarianism passed Warner by. Our liberals were Free Will Baptists or Universalists. Later there were Methodists, Adventists and the Osgoodites. These last left a deposit of strange and fantastic interpretation of the Scripture and a Calypso-like hymnody. But finally, as the westward migration increased and the population continued to decline, only the Congregational society and the Baptist society survived as living organizations. The Methodist building —a little gem of colonial architecture—still stands today, unused.

An Ecumenicity of Necessity

Some twelve years ago both the surviving churches happened to be pastorless. The idea of a federation was again presented. After what seems to a casual reader of the records to have been a terrific amount of time-consuming discussion, it was adopted. It seemed the thing to do. On the whole the Church of Christ (Federated) of Warner

does a rather good job of ministering to the spiritual needs of our community.

Of course, our ecumenicity of necessity has its stresses and strains. Just when we become used to the acoustics of the smaller Baptist building, it is time to move down the street to the Congregational church and a new set of conditions. And there are a few Baptists who do not move with us. Likewise, when we shift back to the coziness of steam heat, with the coming of winter, there are a few Congregationalists who bid us farewell until we come "back home" in the spring. But we have many more members of the old churches who are loyal to the federation.

Some Denominational Affiliations

A sizable group of members, mostly newer people in the community, have been led to affiliate with neither of the older organizations, but with the Church of Christ of Warner. Here former Methodists, Presbyterians, Lutherans, Episcopalians and people of other denominational heritages find that they can work and worship in harmony with our former Baptists and Congregationalists. We have found that our agreements on matters of the Christian faith outweigh our differences.

We maintain some denominational affiliations. We have inherited from the past trust funds that must be administered by Congregationalists or Baptists. The minister and the elected lay people attend the meetings of the Congregational and Baptist associations, conferences, conventions, retreats, house parties and what not. We contribute to the missionary funds of both denominations, perhaps because there are so few other places we can make our small influence for a better world felt. We support in a modest way the work of the National Council of Churches. But the number of people who think in exclusively denominational terms decreases every year. One of our devout Episcopalian families felt it was unnecessary to attempt the establishment of an Episcopalian service in the town during the summer months for our guests.

The Future Is Young

But it is the young people and the young adults who hold the future. Our youth organizations and our "Couples' Club" are open to anyone in the town. We have no strong denominationalists here. And, frankly, it is a loss as well as a gain. We lose some of the world vision that even the narrowest denominational groups foster. Heaven only knows that Mt. Kearsarge, the Mink Hills and Mt. Sunapee limit our vision of the outside world enough, but the wholesome comradeship and Christian understanding and fellowship of these groups is better than narrow prejudices fostered by no matter how high and lofty a motive. We have some Roman Catholics who are among the most loyal workers in these organizations. We have a large group of young people whose parents, for one reason or another, have drifted entirely away from the church. These younger members of the community, in loyalty to the church and its program, are setting an example that is beginning to bear its fruit in an increased interest on the part of their parents and friends.

The Ladies' Alliance provides a spiritual, charitable and social outlet for the religious energies of the women of the town, again without any regard to denominational background. The Daily Vacation Church School reaches an exceptionally large percentage of the children of the community. Our combined resources enabled us to have during the past summer a graduate student from Westminster Choir College to direct our choirs and give private instruction. Our ecumenicity of necessity has increased the effective ministries of our church. And yet, there always remains the concern that because of our lack of denominational pressures we shall conceive of the Church of Christ as being only our local congregation. Clearly we do not have the missionary zeal that characterized the last previous pastorate in a nonfederated church. Our interests have not found a focus to take the place of our old denominational loyalties to Baptist and Congregational missionary projects. And, make no mistake, we have lost something that we have not yet been able to replace.

One Church More Fruitful than Many

Such, though, is our ecumenicity. It is an ecumenicity of necessity. As economic considerations dictate that we have but one doctor and one undertaker, spiritual considerations dictate that we have but one church and one minister. This pooling of forces is necessary for the conservation of religious values and the Christian faith in many communities in our country. Ours is a "grass roots" ecumenism that is little dependent upon overhead organizations. It is not always an easy union, for it is sometimes hard to blend many varieties of Christian experience and heritage into a harmonious organization. We sometimes lose sight of the advancement of Christ's Kingdom elsewhere. But at least we do what we can here.

We do not have many problems of active noncooperation. Our community religious observances are as all-embracing as it is possible for them to be in a community where voluntaryism still holds sway. (Is that because no one has yet invaded the community to preach on "Why the Warner Minister is Going to Hell"?) Our competition comes almost exclusively from the nearly thirty nonchurch organizations that infest our village. Even there our position helps. Because we are the only church we can usually arrive at an equitable solution to the problem of what night in the week belongs to whom. And sometimes I wonder whether a little bit of competition from another church wouldn't do us good. It might arouse us from the complacency our almost exclusive monopoly has bred.

Perhaps some day our Catholic friends and neighbors will realize their dream and the unused Methodist church building will become a Roman chapel. If and when that happens, will we revert to the jungle-like existence that makes a scandal of competing denominations in so many small towns of rural America? How will we meet and face this new problem? Frankly, I do not know. But until that threat materializes, our simple grass-roots home-made ecumenical movement suffers only from its own complacency. But our contemporary Protestantism is equally lacking in vision when it fails to give us any larger area of interest than our own backyard where we unite down on the local community level. Isn't it about time somebody seriously faced Protestantism's failure and our problem at this point?

With Laubach in Afghanistan

By J. Christy Wilson

WHEN we left Afghanistan Frank Laubach had visited 73 countries and had made his charts and books in 209 languages and dialects, teaching adults to read their own mother tongue.

Afghanistan was virgin territory. It was the only land in which Laubach had worked where there was no Christian church and where Christian missionaries had never carried on established work. For years the "Apostle of Literacy" had hoped and prayed that he might visit this "last frontier"—and when Laubach prays something is bound to happen. So he was pleased, but not entirely surprised, when the World Literacy Committee in December 1950 received a letter from the Afghan embassy in Washington, to the effect that "The Ministry of Public Education extends an invitation to Dr. Laubach and his committee to visit Afghanistan in April 1951. During his stay he and his colleagues will be guests of the Ministry of Education."

High Road to Kabul

So it happened that we were met in Peshawar, on the northwestern frontier of Pakistan, by Mohammed Asif Mayil, director of primary education in Afghanistan. He escorted us up through the fabled Khyber Pass and on to the almost equally fabled Kabul. The distance from Peshawar to Kabul is about 200 miles, which we covered in part of two days, stopping overnight at a government rest house. Up through Khyber Pass there is a very good road, constructed by the British for military purposes. Beyond the border of Afghanistan the road is less than perfect. It runs across mountains and tableland, over one pass about 9,000 feet high, and over the boulders in stream beds where bridges have been washed out.

Kabul, the capital of Afghanistan, is a city of about 200,000 which lies against a backdrop of rugged hills on the edge of a plateau, at an altitude of a bit less than 6,000 feet. In our party there were Dr. and Mrs. Laubach; their son Bob; Phil Gray, who makes the pictures for the charts; and on this particular trip the writer. I was a sort of fifth wheel on the team, who was taken as interpreter and language consultant because of my knowledge of Persian. The books and charts were to be in Afghan Persian and Pushtu, the former the main language of the country and the latter the official language, though not much spoken outside of the Pathan tribes in the south.

Staff Includes Artists

The minister of education, who had invited us, is His Excellency Abdul Majid. He was educated in America at the University of California and at Cornell. An office had been prepared for us in the corner of the ornate tomb of Amir Abdul Rahman, the grandfather of the present king, which happens to be within the grounds of the ministry of education. That was all right with us as we hoped to bring the light and life of literacy to this country; if that should issue from the tomb, so much the better.

The staff prepared to assist us was composed of artists, calligraphers and language informants under the direction of the superintendent of primary education. The artists were really good. Of the calligraphers we used, the first, *a la* Goldilocks, was not good enough, the second felt himself too good, and the third was just right. The first was an old-time teacher who failed to grasp what we were trying to do. The second was a very good writer but disdained to work for illiterates when he thought he should be working for those of college grade at least. The third was a young man, son of the man who is reputed to be the finest calligrapher in the realm. He was keen on the job and willing to work all day—and at night, too—to accomplish the purpose.

Last, but far from least, was Maulana Yaqub Hasan, the elderly Muslim priest who had taught English to many who are now high in government and educational circles. Almost before our bags were unpacked he and Dr. Laubach were in search of words to illustrate each letter for our charts. During our stay Yaqub Hasan came to be known as Dr. Laubach's shadow. He interpreted the numerous speeches required at public gatherings, of which there were not a few, and was a mine of common words and keen enough to grasp at once the basic philosophy of the method. Aside from this we found him an excellent conversationalist with plenty of wit and humor—and a sports fan! He filled in for us many of the details of Joe Louis' fights which we had forgotten or never known.

Lead Kindly Light

We arrived just at the Afghan New Year which falls at the spring equinox, this year March 22. After that and the Friday holiday we got to work in dead earnest. On the one hand Frank Laubach is a Christian mystic and a dreamer, the man who wrote a book on prayer which has sold more than 85,000 copies. But in the heat of a literacy campaign he becomes an executive and a driver who will let nothing stand in the way of getting through with the job. One day we met our friend Yaqub Hasan escaping from a long, hard conference for a moment of respite. He threw out his hands and said, "He gives us no time to sit lazy."

On the other hand, after the first demonstration lesson one of the Afghan teachers remarked to me, "I think I have never seen so kindly a man as Dr. Laubach." This point was also noted especially in the front page articles which appeared in the Kabul papers concerning Dr. Laubach and his work. As one said, "He does it all with great poise and equanimity and a smiling face." He tries to instill in those who are to teach his method the idea that they are never to speak sharply to one who is learning to read or call attention to a mistake or failure; they are merely to repeat the word or letter properly and praise the student when he does well. Mistakes, Dr. Laubach claims after more than twenty years of experience, are almost

always the fault of the teacher or the method, not of the student.

The most difficult part of the Laubach method according to its originator is finding very common words which every illiterate knows that can be made into pictures suggesting the letter or phonetic sound which is to be taught. The charts give first a picture, then the letter superimposed on the picture, then a common word using the character with others already learned, and a repetition of the letter in its different forms. For instance, most letters of the Arabic script we were using have three forms depending on whether they are used at the beginning, between other letters, or at the end.

Then as soon as enough words are learned the students begin to read simple sentences, usually in the form of a story. Large charts are made for the first lessons and these, together with the stories, are printed in a first book of about fifty pages which gives the new literate a reading vocabulary of about 150 words. Then comes the second book of illustrated, easy stories which is usually about 100 pages long and increases the vocabulary to from 1,000 to 1,500 words.

The whole system has been worked out through more than twenty years' experience in over 200 languages. Speaking from the standpoint of educational psychology, the method begins with the principle of simultaneous perception, carries on by means of association and goes on into repetition, though Laubach holds that learning by repetition is by far the most difficult method and should only be used with exact care following the other processes. Dr. Laubach himself would not like this explanation of his method a little bit, as he wants those around him who can write simple language that every illiterate can understand. Such authors are few and hard to find. Certain universities, like Syracuse, are setting up special courses to train them.

Army to Aid Learning

After a week the charts in Persian were ready and we began demonstration teaching with thirty or forty village conscripts who had been taken into the Afghan army from various areas, none of whom was able to read a single word or letter. It is the hope of the department of education that men may be taught to read during their army service so that when they return to their native villages they will be able to teach others. As is well known, Dr. Laubach works on the "each one teach one" method. Before a person is taught to read he must agree to teach another. As one American woman endeavoring to describe the system said, "Dr. Laubach works on the system of you teach me and I'll teach you."

In Afghanistan they shave the heads of their soldiers, much as the U.S. army requires a close crop, and perhaps for even better reasons. The army men we taught were rather nondescript in their uniforms of rough homespun, resembling woolen burlap. The officers look snappy. Though they may not have mahogany foxholes like ours in the Pentagon, they do have desks, and many wear spurs such as our second lieutenants used to wear to keep their feet from sliding off the table. They wear "Sam Browne" belts as our officers did after the First World War and they can carry a briefcase with as much flourish as any of our army brass.

The common soldiers sat on the floor for our lessons, or on a bench before the charts as they read individually. When they first came, they were a bit sullen and apprehensive lest they be made ridiculous before some of the notables present or the fifty teachers from the army and schools in the city who were to observe and take part in the demonstration teaching. By the time the first lesson was over, however, and the soldiers saw they were able to learn to read with this simple method, their eyes were shining, fear was gone, and they were all smiles.

Astonishing Progress

Army officers and teachers were astounded at the progress. During the first few days we could see them take the soldiers off into a corner to find out whether they could actually recognize the letters and read the words. Some insisted there was a catch in it somewhere or thought the soldiers must have studied before. Then we found that the army instructors had a very clever and intricate system for teaching men to read, which took some three years to learn. Thus there were at first both doubt and a bit of jealousy at the introduction of a new, simple and easy method. But by the time the soldiers had studied for 14 days and read a book of about fifty pages and started on writing, any latent incredulity had melted away.

It was an event when each soldier was given the first 16 pages of the book with copies of the charts and lessons he had already read. In most cases it was the first book he had ever owned and certainly the first book he had ever read. That the soldiers had it in their hands was also no small accomplishment. The large charts, with all the drawings and the writing, had been prepared in a little over a week. When we had first arrived American teachers who had been in Afghanistan for some time told us, a bit cynically, that we could not possibly get any printing done by the government press within a month. It would take, they opined, at least a year to get a single page. There is an old saying about the man who tried to hurry the East. But Laubach did it! With the able assistance of his son Bob, and numerous conferences with those high up in the press and department of education, nearly all of the first book and all the charts were printed and in the hands of students before the month was up. In addition, the charts and first book in Pushtu had been prepared and training begun with a group of soldiers who spoke this language.

Blow a Fuse!

Progress might have been even a bit faster if there had been enough light in the capital city for home work by the students and the preparation of the charts at night. Some time ago a prime minister of Afghanistan had a bright idea. He put a string of electric light posts all along the ridge of the two rugged hills on either side of the gap behind the city. Each evening when these lights are turned on in a long line on the brow of the hills, the lights in the city become too dim for reading. This method of impressing men from town and village with the wonder of the capital had a rather dim and dismal result within the city. And the irony is that visitors from the villages usually go to bed

with the chickens and never see the flare across the tops of the nearby mountains.

As the campaign drew to a close there were various receptions given by the cabinet ministers, all of whom were interested in the project. We found an almost passionate desire for education in this land which has been left as a sort of backwater in the stream of modern learning. At the receptions there were many men prominent in government circles, but only a few of their ladies as the Afghan women are still tightly veiled. However, we did note a bit of conscience on this subject, for when the word for "woman" appeared on our chart they made our artist show her face rather than draw a picture of a veiled lady such as we saw on the street.

The literacy campaign had been launched. How far it will go will depend upon the follow-through of the department of education. Well over 50 teachers had been trained in the method, and charts and books were in the press to be distributed through the towns and villages. No one knows the rate of illiteracy in Afghanistan but among the 12,000,000 people it is probably over 90 per cent. So there is a great field and the authorities seemed to have the will to carry through.

We came away from Afghanistan hoping that the literacy effort may lead to other forms of Christian service on this "last frontier." The Afghans need the help that mission schools and hospitals could give them and we found many who would welcome such institutions. But the forces of reaction are strong and the Islamic clerics have behind them a long tradition of seclusion.

However, outside forces are at work. There are a number of American and other foreign teachers in the higher schools. The Morrison-Knudsen Company of Boise, Idaho, has more than a hundred American engineers and construction men in Afghanistan building hydroelectric plants and dams which will bring under irrigation 550,000 acres of rich land. That alone should vitally change the economic status of the country. As people gain their own land on these projects they should learn to read also, and with private property and literacy there should be established, in this land on the border of Soviet Russia, a better barrier against totalitarian ideas than military defense.

BOOKS

Belief and Practice

LIFE'S MEANING: THE WHY AND HOW OF CHRISTIAN LIVING. *By Henry P. Van Dusen. Association Press, $2.50.*

THE COLLEGE students for whom Dr. Van Dusen wrote *In Quest of Life's Meaning* 25 years ago now have sons and daughters of their own in college. That earlier book, long out of print, was based on lectures given and conferences held during two years that Dr. Van Dusen spent in visits to American college campuses under the auspices of the Student Christian Movement. The present work is a revision, an enlargement and, in important respects, an enrichment of the former one. The new generation needs such stimulus and guidance no less than its predecessor, and the author is even better prepared to supply what is needed.

The "meaning" of life cannot be stated in a definition, like the meaning of a word. Definitions always define the unknown in terms of the known. If life itself has no known meaning, then nothing has and there are no terms of reference by which to define it. Quite early in his discussion Dr. Van Dusen makes it clear that he does not propose to solve the problem by definitions or theories of life. The important thing is to find a program of life that will be richly and permanently satisfying. That which is satisfying is meaningful. The book asserts the necessity and primacy of religion in a life that is truly satisfying and therefore meaningful.

The first of the book's two parts deals chiefly with ideas. It is directed toward answering the questions that the thoughtful person, or any person in his more thoughtful moments, asks about the world as a whole and his own place in the total scheme of things. This covers the "why" of Christian belief as suggested in the title. Successive chapters consider God, Jesus Christ, the church and the problem of evil. The arguments for the existence of God follow somewhat conventional and familiar lines. Men have been proving the existence of God for centuries, and all the possible arguments for the existence of God as he is conceived in the orthodox Hebrew-Christian tradition have become familiar. The claims of Christ are discussed largely on the ground of the experience of those who have committed themselves unreservedly to him—that is, their total experience, not merely their feelings, for, as is stated in another connection, "the 'feelings' of religion are notoriously deceptive" (p. 136).

Before taking up these specific topics, the author devotes one invaluable chapter to "the conditions of the quest." Here it is made clear that, while the search for religious truth must be pursued intelligently, it is not a purely intellectual exercise. Man's whole being is involved. The procedure must be step by step, and discovery is like the widening view of the landscape when climbing a mountain—but one must *climb* to get the widening view. One must be undismayed by the healthy and limited agnosticism which says, "I do not know *yet*." One must not expect to attain completeness and finality, but must find satisfaction in answers that are true as far as they go. The quest must be pursued earnestly and at all costs. The life must be molded in accordance with the truth that has been discovered, for truth has moral implications and must be lived in order to be increasingly known.

The second part, the "how" of Christian living, comes back to the method which was forecast at the outset and presents a program for life which can be deemed to have "meaning" because it is rewarding. The earlier chapters have already shown that religion is reasonable—that is, intellectually satisfying. Moral earnestness is a fundamental condition for meaningful living. Whether the "source of power" for living on this plane is within or without, in either case it is "superusual"—a good word which avoids the controversial implications of "supernatural" and which Van Dusen may be credited with coining, since Webster seems not to know it. Van Dusen does not, however, evade the supernatural in his total argument. The major items in his "how" of Christian living are fellowship with God, worship, and service. These are treated in three warm and inspiring chapters, the last of which is a ringing call to "decision" for Christian work. A chapter entitled "The Christian Movement in the World Today" again exalts the church and tells of the ecumenical movement, in the promotion of which the author plays a conspicuous part. The final chapter faces boldly and affirmatively the question of eternal life. Myself believing in immortality as strongly as the author does, I cannot follow him in saying that life could have no meaning without it, or that "our human existence must be a colossal, diabolical joke unless this life is merely the first stage of a long, long life beyond." Barring this, his argument for it is cogent.

This book covers the essentials of Christian faith and living. It is to be highly recommended for reading and study, especially by college students and intelligent young people generally and by any who

have responsibilities for stimulating and guiding the thinking of such young people.

W. E. GARRISON.

Revitalizing Rural Churches

A NEW GOSPEL OF THE SOIL. *By Ralph A. Felton. Drew Theological Seminary, Madison, N. J., 40 cents.*

THIS little book of 95 pages has not a word of theorizing. It contains the stories of 16 rural churches that have promoted soil conservation, land ownership, and father-and-son partnerships, and have helped young couples get started in farming. If this book can get an audience in the areas of rural defeat and discouragement it may completely transform the rural life of the nation.

One demonstration after another is given, in a thoroughly detailed story, that the common conditions which close country churches and deplete rural populations can be transformed into situations where vital religious life, prosperity and a happy society are the order of the day. You are clearly told how it has been done and are made to believe that you too can win. It was an inspired thought that led Dr. Felton afield to gather from many denominations in the United States and Canada the unanswerable proof that rural churches and living conditions are coming into their own wherever there is insight and effort. The book is made attractive by 118 illustrations and its text is one of the most important documents on rural life which I ever have seen. ARTHUR W. HEWITTT.

Books in Brief

TOWARD AN UNDERSTANDING OF THE U.S.S.R., A STUDY IN GOVERNMENT, POLITICS AND ECONOMIC PLANNING. *By Michael T. Florinsky. Revised edition. Macmillan, $3.00.* To make room for important new material, the first two chapters of the 1939 edition, dealing with prerevolutionary Russia, have been omitted from the revised edition. Florinsky served in the Russian army through World War I, sided against the Bolsheviks in the revolution, and escaped to England in 1920. His subsequent connections have been with Oxford and Columbia universities in economics, economic history and political science. His book comes as close as possible to being an account of the development of the Soviet state and its economy and diplomacy on the basis of primary sources.

HISTORY OF RUSSIAN PHILOSOPHY. *By N. O. Lossky. International Universities Press, New York, $10.00.* Russian philosophy amounted to little until the 19th century. Then it exhibited a tension between intensely Slavic and Western influences and between Orthodox theology and nonreligious (or at least nondogmatic) tendencies. In this very thorough survey, most of the names are unfamiliar to Western readers. Bakunin is not unknown and a 50-page chapter on Soloviev reinforces the little that most of us already know about him. Of theologians, the most familiar names are those of Bulgakov, Berdyaev and, near the end, George Florovsky. Dialectical materialism has its place in this history but a relatively inconspicuous place. One is left with the feeling that the author views this as an episode or an aberration of Russian thought rather than a phase of its main current. He is himself a professor in the Russian Orthodox seminary in New York.

THE SEARCH FOR PEACE SETTLEMENTS. *By Redvers Opie and associates. Brookings Institution, $4.00.* As usual with Brookings publications, this gives a maximum of facts and a minimum of opinions, though reasoned deductions from the data are not lacking. Beginning with a general statement of the problem of peace settlements and Soviet purposes and actions, the discussion proceeds through the Atlantic Charter, Cairo, Teheran, Dumbarton Oaks, Yalta, Potsdam and the subsequent meetings of the foreign ministers, to a full account of the making and the provisions of the Italian treaty and the "satellite treaties," the still undisentangled diplomatic snarls over peace terms for Austria and Germany, the question of peace with Japan, and finally arrives at Korea. The Korean war is only incidental to the main theme, though obviously of the utmost importance, and the record of events ends with February 1951 with hostilities in full blast and MacArthur in charge. However, now that cease-fire negotiations are in progress at this writing (heaven only knows what will be happening when this is printed), after a state department declaration that it will settle the fighting for a line drawn at the 38th parallel, it is well enough to be reminded that "under its resolution of October 7, 1950, the U.N. committed itself unequivocally to 'the establishment of a unified, independent and democratic government in the sovereign State of Korea.'"

CIVIL RIGHTS IN THE UNITED STATES IN 1950. *American Jewish Congress, 15 E. 84th St., New York, 25 cents.* Useful for the record is this "balance sheet of group relations" for the past year. This is the third annual issue. It is sponsored by the National Association for the Advancement of Colored People as well as the American Jewish Congress. The summary indicates "limited gains," but "the frequency of outbreaks of racial violence continued to be dangerously high." The mob violence provoked by the attempt of one Negro family to move into the town of Cicero, Illinois—a community whose purity had been hitherto unsullied by anything worse than the Capone gang, which had its headquarters there—will add a lurid chapter to the record for July 1951. And this after the report for 1950 says that Chicago (a suburb of Cicero on the crime map), "improving on its bad record last year, gave an excellent example of how such outbreaks [relative to housing] should be handled."

CONRAD GREBEL (*ca.* 1498-1526), THE FOUNDER OF THE SWISS BRETHREN. *By Harold S. Bender. Mennonite Historical Society, Goshen, Ind., $3.50.* Anabaptist history has been studied much more intensively and intelligently in the last few years than it was in earlier days and Harold Bender, a member of the faculty of Goshen College since 1924 and a Ph.D. from Heidelberg, is one of the men who have done much to bring this about. His study of the life of Conrad Grebel is a solid and scholarly piece of work, thoroughly documented and reinforced by a very full bibliography. In view of the fact that American Protestantism in some respects has more in common with the once despised Anabaptists than with any of the respectable state churches of the 16th century, the story of the work of these courageous pioneers deserves to be studied. Some of them were fanatical, but Grebel very definitely was not.

BROTHERS UNDER THE SKIN. *By Carey McWilliams. Little, Brown, $3.50.* This revised and completely rewritten edition of a book that has been well known for the past eight years brings down to date Carey McWilliams' informative and incisive treatment of the problems of race and racial relations in the United States. This is one of the important books on that important theme.

THE AENEID OF VIRGIL, A VERSE TRANSLATION. *By Rolfe Humphries. Scribners, $3.50.* No rendering of Virgil's epic can be considered good if it does not convey the excitement and drive of the story, a feeling of the importance of the whole adventure as a prelude to the greatness of Rome, and a sense of the distinction of style which characterizes the original. Mr. Humphries' translation does all of this. Perhaps it does not greatly matter whether an English version is in prose or verse, just so the translator does not try to render the Latin dactylic hexameter into English dactylic hexameter, which is a radically different form of verse. This translator has used what he calls a "loose iambic pentameter"—that is to say, a line of that general structure and sometimes of that exact form but often with shifting accents and extra syllables. In his expert hand, it is a good medium. It lends itself to changes of pace and varieties of emotional tone to suit the subject matter. Though the text is handled somewhat freely—"a swift and unscrupulous job," he calls it—the spirit and substance of Virgil are transmitted faithfully. Considering how easy it would have been to write some such brief comment as this after reading the introduction and a few sample passages at random, the most eloquent praise of this translation is that the reviewer read every line of it and sat up to late hours to finish it. If Virgil knew English, I think he would be delighted with it. W. E. G.

CORRESPONDENCE

The Continuing Revolution

SIR: As one who, with scores of missionary colleagues, had a share in the Asian revolutions, I must say I do not like your term for them in a recent issue, "an epidemic of revolutions" (Sept. 19). These great popular movements are simply the American Revolution of 1776 and the Christian desire to stand on one's own feet coming at last into their own.

You are right in the next statement, that the Russians are trying to exploit these revolutions, but they will not succeed, for communism is hardly more than another form of feudalism or paternal government with all acts and thoughts prescribed. That's the reason communism is temporarily successful; it's the good old way under a new disguise. But it will not be so for long; the new revolution is a revolution of personality and that is an area the Communists cannot enter.

Olivet College, Olivet, Mich. RODERICK SCOTT.

Ratify the Treaty

SIR: A. J. Muste is not at all realistic when he urges holding up the ratification of the Japanese peace treaty until it is conditioned by "drastic amendments" (Sept. 26). What amendments or reservations can possibly be made at this late date which will not play directly into the hands of Soviet Russia? Does Mr. Muste suggest that we leave Japan utterly defenseless, an easy prey to Communist aggression?

Some of us are as concerned over the possible rearmament of Japan as Mr. Muste appears to be. But holding up the ratification of the treaty will not further the cause of peace in Japan or in southeast Asia. It will certainly mean a hard blow to Japan, and a repudiation of much that was accomplished at San Francisco.

While the treaty is far from being a perfect document, it does go a long way in the direction of Christian peacemaking. I was glad to witness the signing at San Francisco. Now I am eager to have it ratified just as soon as humanly possible. Delay favors those who want to play politics with the future of a free, friendly Japan.

STANLEY I. STUBER.

New York, N. Y.

From Sarah Cleghorn

SIR: I have been doing something for three hours this evening which I seldom do so carefully—reading one of our Philadelphia newspapers. No mention of Russia or any other Communist country in it is civil in tone—much less cordial—and the prevailing attitude is certainly insulting and provocative in the extreme. At the same time, much is said, with headlines, about our war preparations, immense increases in the amounts to be spent on them, and almost universally, I think, a provocative attitude is cultivated toward Communist countries.

A lifelong habit of imagining how it must feel to be the person, or belong to the religion, country, race or class subjected to provocation of this sort, has made me very deeply troubled. I feel that before I sleep I must confide my alarm, distress and shame to some of my fellow citizens, especially my fellow Christians.

It seems to me that no Sunday morning should pass without a dozen widely known churches voicing protest against the raw discourtesy, slander, provocation and insult in which most newspapers indulge toward Communist countries.

While Russia had its tsars, no effort was made to cause enmity toward that country by our people. Now that it has vastly more freedom and comfort than then, however much more we may desire for it (and indeed for our own country—freedom, above all, for both from conscription and war!), cannot a sane, calm, cordial public opinion, especially in the churches, cultivate peace on earth, good will toward men? Let us deserve our Christmas carols!

SARAH CLEGHORN.

Philadelphia, Pa.

Episcopal Pacifists

SIR: At a conference of the Episcopal Pacifist Fellowship held recently at Seabury House, there was deep searching of heart as to the course that our Lord might expect the church to follow in this time of critical tension between the nations East and West. Remembering Jesus' warning against "certain who trusted in themselves that they were righteous, and despised others," the first word which came to us, as American churchmen, was our need for humility and repentance.

With regard to principles of procedure in the handling of international affairs, it seems to us that the power of the Pentagon should at all times be subordinate to that of the state department, the President and Congress. We also believe that policies of the United Nations should not be pressured by Russia or the United States, or the nationalism of any government. The church, we think, should endeavor to bring into public view the full light of the gospel as applied to specific current issues under guidance of the Holy Spirit. Since the fate of millions of God's children depends upon the correct solution of many of these problems, the church should formulate and follow a program for its action as the church that is compatible with the mind of Christ.

Acknowledging our liability to error in attempting to point a way through the pitfalls which beset the East-West conflict, we are nevertheless constrained to make known our convictions about certain immediate issues. We hope that they may be shared by a larger circle of citizens and be put before the appropriate governmental authorities. We believe:

1. That the need of stopping the spread of war is so urgent that it should not be sacrificed for considerations of military strategy, such as insistence on a boundary other than the 38th parallel in Korea.

2. That in all the treaty arrangements with Japan no pressure should be put upon her to rearm or to give military bases to another nation, thus violating the spirit of the peace articles of Japan's constitution.

3. That the efforts being made to induce West Germany to rearm should be abandoned; also that the eastern and western zones should be reunited into a single unarmed country.

4. That since the exclusion of any government from the United Nations' endeavors to win peace by conference, conciliation and consent seems to us wrong in principle, the *de facto* government of Communist China should be admitted to membership in the United Nations.

5. That the United States should propose a bold new plan to break the disarmament deadlock, possibly along the lines of Senator McMahon's proposals.

We realize that extreme difficulties lie in the way of carrying out the foregoing proposals but we believe that God continually comes into human life for the fulfillment of his objectives. His way of uniting opponents summons us to the practice of undiscouraged patience and long-suffering perseverance. But if we suffer for God's purposes, we know where ultimate victory will lie.

Seabury House, Greenwich, Conn. ELEANOR A. EATON.

Why We Fight

SIR: Not long ago Gen. Ridgway told our troops in Korea that they are fighting to preserve "the power of Western civilization as God has permitted it to flower in our own beloved lands" where it flourishes under "the rule of those to whom the individual and his rights are sacred." This is the heart of the matter, but it should not be labeled Western. German nazism and Italian fascism were also expressions of "the power of Western civilization." Marxist communism is a product of the West.

The idea of the sacredness of the individual as a child of God became incarnate in the life of an Eastern Jew, to whom the legendary kings of the Orient paid homage, upon whom the worldwide Christian church is built, and from whom mankind has drawn inspiration in its long struggle for freedom.

This is not a civil war between West and East—God forbid! It is a fight to preserve God's gift of human freedom against those who would reject the Giver and the gift. Let us not lose the loyalty of the rest of the world by labeling our cause as less

than it is: *man's* fight for freedom, the only warfare worth the cost and the victory.

Forman College, Lahore, Pakistan. CLARENCE FALK.

Facts of American Life

SIR: May I call your attention to an item which appeared in a leading Dutch newspaper, *Het Parool* (Sept. 15). The article announces the coming of 193 American students to study medicine in Dutch universities during the current school year. This is all well and good, although Dutch institutions are crowded to the gills, but then comes this startling statement: "They estimate that 90 per cent of them are Jews, because of restricting stipulations at a number of American universities." ("They" refers to a group of the students interviewed.)

I heard several Dutch students joke about it but didn't give it serious thought until the furnace repairman in the house here asked me if there actually was discrimination against Jews in America. It is amazing how carefully Europeans read items about America! May I ask, Do you know universities, evidently in this case medical schools, which discriminate against Jewish students? Hollanders are awakening to the fact that in America we draw a Semitic racial line (or don't we?), and almost unconsciously they associate it with fascism and their emptied Jewish quarters in Amsterdam.

IRVIN B. HORST.

Amsterdam, Holland.

[There are few officially avowed but many actual racial ratios in effect in American medical schools.—THE EDITORS.]

Absolutes

SIR: J. E. Carothers' interesting defense of an ethical absolute (Sept. 12) ought to convince the discerning reader that none exists. But has he properly approached the problem?

Discovering an ethical absolute depends upon the acceptance of an external authority, if the absolute is to be defended syllogistically. For the Christian this external authority is usually the Bible, the church, Jesus or some combination thereof. There is, however, no generally received method of examining the legitimacy of the claim made for any external authority.

For example, one might say: The Bible gives us moral absolutes. The Bible tells us explicitly not to kill. Therefore, killing is absolutely wrong. But the major premise is rather plainly the difficulty. Were not biblical insights arrived at empirically? And are not all empirical findings relative?

However, the claim that an ethical absolute is known by intuition cannot be attacked in the same way. Indeed, "intuitionism" ordinarily means not only the admission of intuition as a way of knowing, but that there are self-evident truths, so known, which form a basis for human knowledge. If this is valid, there would seem to be no reason why absolute moral values should not be so imparted. Some may want to substitute the term "revelation" for intuition.

But as in mysticism, wherein the mystic alone knows "that he has been there" and therefore often fails to convey the structure and meaning of his experience to others convincingly, one who feels that he has attained an ethical absolute by intuition may find it impossible to persuade others that it is so. Dr. Carothers may be a pleasantly present instance of this latter type.

GUY M. DAVIS, JR.,
Professor of Religion.

Chapman College,
Los Angeles, Calif.

SIR: The article by J. Edward Carothers, "Name the Absolutes!" stirred great hopes within me. He stated very well the difficulties that circumvent the naming of the absolute, and I followed with interest as he approached the climax. But what a letdown! He stated it: Love. Then he added lamely that "in a pinch we haven't always been sure about what we mean by love." Quoting the most famous Pauline absolute, "Love *never* fails," he then dropped it and fled for fear of being embraced by the "sticky sentimentalists." Next he borrowed a phrase from (of all people!) Henry Nelson Wieman in which to state the absolute for Christians: "connections of mutual support."

By Noah's beard! If Dr. Carothers avoids the use of the word love "in order to keep the sticky sentimentalist at a distance," then let him call it by its true name, *agape*. And is he fearful lest we are not always clear on what we mean by it? Then let him read again I Cor. 13, where it is delineated with unmistakable clarity.

I agree with him that the absolute still remains even when apparently contradictory types of behavior are called for. But Paul's word for it will strike more terror into the ranks of evil and fuzzy-mindedness than Prof. Wieman's "connections of mutual support" ever will.

"Connections of mutual support" indeed! Didn't it occur to any of the scientists, technicians and teachers in that discussion with Dr. Carothers that this is exactly what the Kefauver committee discovered between the gamblers and certain politicians?

GARRETT ROORDA.

First Reformed Church,
Walden, N. Y.

Subsidy Sidelights

SIR: Your editorial in the Sept. 12 issue, "Federal Government Deep in Education," touches a vital issue. In that connection, it seems to me that three separate items which have come to my attention might well be considered in conjunction with one another:

Speaking of financial aid from the federal government, James Earl Russell, in *Federal Activities in Higher Education after the Second World War* (King's Crown Press, Columbia University, 1951), says: "Thus the federal government was [in 1947] the largest single source of income of higher education institutions, its direct contributions exceeding in total both gross income from other levels of government and gross income from investments and gifts."

There then comes to mind the significant unanimous decision of the U. S. Supreme Court (Wickard *v.* Filburn, 317 U.S. 111, at p. 131, October term, 1942): "It is hardly lack of due process for the government to regulate that which it subsidizes."

Those who realize this significant plight of freedom in the institutions of higher learning in the United States, and who would support them privately to pull them out of their subservient position, can hardly ignore, in the placement of their funds, this lesson as reported in *Human Events* Supplement (April 18, 1951): "A transplanted Englishman made a lot of money in America and designated a British hospital fund as one of his legatees. The family is contesting the will on the ground that this fund is now nationalized, along with the hospital, and the charitable purpose of the deceased cannot be carried out. In fact, the fund does not exist, since the hospital is maintained by taxes. The American trustee is thus called upon to make a decision involving the transition from a free economy to a collectivized economy. Charity is possible only in the former, where the beneficiary is either a person or an institution maintained by persons; where the institution becomes tax-supported it is part of the government. A legacy to a public fire department would be meaningless; so is a bequest to a tax-supported hospital."

Irvington, N. Y. F. A. HARPER.

Presbyterians Near Columbus

SIR: We have read with much interest your "Columbus: Protestant Center," and found it a lively and interesting discussion of this important topic. Toward the close you point out the cultural opportunities of Ohio's capital city, with reference to a few colleges. It is but natural on our part to notice your omission of the College of Wooster, which is well within the Columbus orbit.

We are located 88 miles northeast of Columbus, within easy access by through highways. In some respects we might be called the Presbyterian center of Ohio. For many years the college has been annual host to the official bodies of synod and synodical on its campus in June. We have also been the locale of Presbyterian young people's conferences and for more than 25 years the leadership training school of the church has been in annual operation.

JOHN D. MCKEE.

College of Wooster,
Wooster, Ohio.

NEWS of the CHRISTIAN WORLD

German Concern: Church and War

Current Moves Toward Remilitarization Spur Leaders to Advise Study of Spiritual Considerations

BETHEL-BIELEFELD, GERMANY, Sept. 29.—The Evangelical Church in Germany has been aroused to renewed discussion of its attitude toward war by the international negotiations on West Germany's contribution to European defense. At its recent meeting in Tutzing, the church's council decided to set before local congregations again the declaration made by the National Synod last year at Berlin-Weissensee. That statement warned church members not to be deluded into thinking that war would solve Germany's problems. It rejected "any propaganda which sows hatred between nations and thus engenders war, including so-called 'peace' propaganda that in reality stirs up hatred and prepares for war." It asked political leaders in both East and West Germany not to agree to a war in which Germans would fight Germans, and urged that conscientious objectors be protected. Finally, it demanded that zonal borders "which are a danger to peace" be opened, and that social justice be extended to all victims of war. In urging local congregations to restudy the declaration, Bishop Otto Dibelius writes: "We have come to see that people interpret the statement according to their political opinions. Therefore, a detailed, biblical interpretation on a spiritual basis is necessary to make its entire meaning clear and effective."

Church Leaders Dread Remilitarization

A number of leaders of the Evangelical Church in Germany have recently expressed their opinions on the proposed remilitarization of West Germany. Martin Niemöller, president of the church, told a convention of teachers of religion in Hesse-Nassau that the first question being asked by people today is how long they will be granted a life free from air-raid warnings and bombings. Since a cold war is better than a shooting war, he said, everything possible should be done to maintain even the "peace with qualifications" that exists today. Gustav Heinemann, president of the National Synod and formerly minister for foreign affairs in the federal republic, declared recently that rearmament of West Germany would be dangerous because it might prove the decisive spark to incite Russia to war. Dr. Heinemann said that if the West German government really wants to follow an all-German policy—which he thinks it does not—it must resist any German commitment to either party in the present struggle for world power.

Urge Protection For C.O.'s

The question of conscientious objection to war is being discussed in both political and religious circles. The West German government is preparing a law based on Article IV of the constitution, which says that no one is to be forced against his conscience to do military service. The Evangelical Church council will discuss the problem at its next meeting Oct. 26. At that time it will also consider the questions of military service for clergymen and of provision of chaplains for a future German army. These problems have already been discussed by Supt. Kunst, Protestant representative to the Bonn government, in meetings with Pres. Theodor Heuss and with Hermann Ehlers, president of parliament and a leader in German church life. In all the discussions and negotiations, church leaders are keeping in mind the fundamental demand as stated by Ernst Wilm, leader of the Westphalian church: "On no account must the church again become guilty by keeping silent and letting things go their own way. Never again should life and death decisions be made behind closed doors with no opportunity for individual Germans to express their opinions on what is taking place."

Orwell's '1984' Interests Germans

The late George Orwell's novel *1984*, with its vision of a totalitarian world in the future, created great interest when it appeared here in translation. German readers find on almost every page some passage which recalls to them the methods of the nazi regime. Will things really be like that again in 1984? To this question Pres. Hermann Ehlers of the Bundestag replies: "We cannot tell. But there is danger that the whole world will go the way of madness. To fight this danger, moderation of methods and lenience in the choice of means would be inappropriate. One must make real decisions. Either the world is ready to acknowledge that man is God's creation and gains his dignity and the meaning and direction of his life from God, or the world will become the victim of power for power's sake."

And So Forth

A new film telling the story of refugees on both sides of the Iron Curtain is being produced under German-English auspices. American, British and German actors will participate.

The experiment of a U.S. army chaplain at Ludwigsburg near Stuttgart in inviting members of German Protestant girls' clubs and their leaders to social gatherings with American occupation soldiers has proved quite a success. At last the soldiers have had an opportunity to meet German girls who are different from the streetwalkers with whom they too often are thrown.

After repeated Protestant petitions, Chancellor Adenauer of the West German government has apparently decided to appoint as ambassador to the Vatican a Protestant rather than a Catholic, as was originally planned.

The Evangelical Church's relief agency for internees and prisoners of war has asked that local congregations devote a part of their Sunday services to regular prayers of intercession for the many Germans still in prisoner-of-war and internment camps. FOCKO LÜPSEN.

Urge State Laws On Alcoholism

Conference of New York Committees Drafts Legislative Proposal—Relief Cases on Increase

SYRACUSE, N. Y., Oct. 1.—The New York state conference of local committees on alcoholism, meeting recently at the University of Buffalo, urged all-inclusive and realistic state legislation to make possible effective combating of alcoholism. Mrs. Marty Mann, founder and director of the national committee on alcoholism, told the delegates that good state legislation is essential, and pointed out that none exists in New York. She cited the Buffalo clinic as the type of project which should be set up and supported by state funds. Twenty-seven states now have state-sponsored and -controlled programs, she reported, adding that Connecticut with a much smaller population than New York has seven clinics. A bill to embody the recommendations of the conference has been drafted for submission to the coming session of the New York legislature.

Sorority Insists on Right Not to Discriminate

Oneida's Beta chapter of Delta Gamma Delta, a sorority made up of high school girls, has relinquished its charter rather than yield to the demand of the national parent organization that it expel two Negro members. Said May Keeley, spokesman for the Oneida girls: "We have decided that if Delta Gamma Delta is going to adhere to ideas which are not in accord with the principles of our country and our conscience and our religion, we must withdraw from the organization." In recognition of the sorority's action, the Veterans of Foreign Wars has given it its "good citizenship" award.

Number of Public Aid Recipients Rises

During the past six years the number of persons receiving one of the five forms of public aid granted in New York state has risen 54.2 per cent—from 168,585 to 255,338, or 173 cases for every 10,000 persons in the state. Increases occurred in 52 of the 57 upstate counties. Chautauqua county had the smallest increase with 5.2 per cent, Schoharie the largest, 83.9 per cent.

Lutherans Establish New School for the Deaf

A new Lutheran school for the deaf is being opened this fall at Mill Neck Manor in Oyster Bay. It will teach deaf children speech and "hearing," as well as regular school subjects, by showing them how to reproduce sound vibrations they can feel and the lip movements they can see. The Lutheran churches of the area have adopted the school as their special project, but it will also draw support from Lutherans across the nation. The Lutheran Friends of the Deaf, sponsors of the school, bought

the property in 1949 for $216,000 and will seek to raise $500,000 for endowment. An opening enrollment of 50 is expected; ultimately the school hopes to have 150 children from nursery through junior high.

Describes Critics of Liberalism In Colleges

In his inaugural address last week as sixth president of Cornell University, Dean W. Malott, formerly an executive of the Hawaiian Pineapple Co., dealt with the issues of academic freedom. He said that the "fearful type of people" who condemn the liberalism of the colleges fail to suggest any additions to the store of human knowledge, but are always subtracting from it. "They want us to leave out all that is interesting and vital, including the current social issues, the great controversies on forms of government, systems of finance and ethics of politics on which they want neither professors nor students to take sides," he declared. Dr. Malott insisted that leaving out such issues is not acceptable to free minds, and said that young people cannot be expected to "reserve their enthusiasm for the status quo."

And So Forth

The New York state peace council made its first bow to a statewide audience at the recent state fair. Its booth displayed toys from Japan and Vienna, children's paintings from South Africa, a "mitten tree," hand farm tools and a variety of posters designed to stir an interest in the needs of other people throughout the world.

The annual bishop's award of the Episcopal diocese of Western New York went to Nelson G. Russell, Sr., a Buffalo physician. Said Bishop Lauriston L. Scaife in presenting the award: "You treat people as though they are precious not only in God's sight but in yours."

Archie B. Bedford, who came to Syracuse in 1925 as pastor of the South Salina Christian Church and continued to occupy the pulpit after a merger to form the Danforth United Church (Congregational Christian), has resigned to become minister of the Circular Congregational Church in Charleston, S. C., which, founded in 1681, is the oldest church of the denomination in the south.

Grace Jozsa, a displaced person who came from Hungary less than a year ago, was received by the Buffalo-Niagara presbytery at its September meeting as a candidate for commissioned church worker.

Lloyd E. Beebe, who graduated last June from Andover Newton Theological School, has joined the staff of the Albany federation of churches as a full-time hospital chaplain.

Dutton S. Peterson, Methodist pastor of Odessa, has entertained more than 60 displaced people in his home for periods varying from one night to several months, pending their chance to become permanently located. WALTER D. CAVERT.

Young Disciples Work In Migrant Camps

During the past summer seven young members of the Disciples of Christ fellowship did religious work among agricultural migrants in the midwest. They served on subsistence grants from the United Christian Missionary Society.

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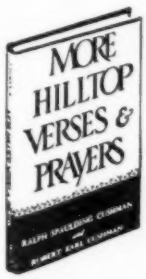

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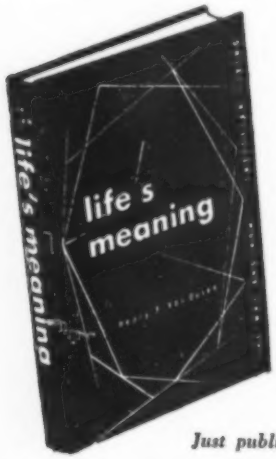

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India Set for New Elections

Opposition Prepares to Challenge Rule of Congress Party—To Celebrate Arrival of St. Thomas

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, Sept. 17.—In preparation for the general elections to be held from December to February, a number of well known men who have left the Congress party are vigorously at work organizing opposition parties. They charge the government party with many sins of commission and omission during the four years it has been in power nationally and in the provinces. Meanwhile, government leaders are attempting to strengthen their party by removing some of the sources of the corruption that has crept into it. The main trouble with the Congress party, it would seem, is that when it came to power it gave positions of influence in the party to hundreds of people who had suffered in the struggle for independence. Many of these men were tempted to press the ministers to do things that would bring profit to themselves and their associates. As a result, many of the high-sounding promises of better living conditions for the common people were almost forgotten. Hence the upsurge of feeling against the Congress party that is now finding expression in all sections of the population. However, with Mr. Nehru assuming leadership, there is ground to hope that the party will regain much of the influence it formerly had among the people.

Communists Active in Distressed Regions

As usual, the Communists have been active in regions that suffer from deficiencies in food and clothing, unemployment and lack of land for cultivation. They are also winning a measure of support among industrial laborers in the cities. The Communist party plans to enter the coming elections in all provinces where it is not banned. It has become suspect, however, in Hyderabad, Bengal and Travancore-Cochin, where its members have resorted to violence in the past year despite claims by party leaders that they have eschewed violence as a method. Hyderabad's chief minister declares that the more than 300 murders committed by Communists in his state cannot be ascribed to the insubordination of members alone, but must be charged to the party organization. He revealed that the property stolen from one house after its owners were murdered eventually found its way into Communist party coffers.

India-Pakistan Relations Continue Strained

Although the threat of a war between India and Pakistan over the disposition of Kashmir seems to have disappeared for the present, relations between the two countries remain strained. The Muslims of Pakistan have developed a war psychosis; they have been made to believe that a jehad or holy war against India to liberate Kashmir from the Kaffirs (unbelievers) is inevitable. Prime Minister Nehru has patiently pleaded for peaceful methods of adjusting the differences, insisting that the people of Kashmir alone have the right to determine their future and calling for a free plebiscite under the United Nations.

India Sorrows at U.S., British Attitude

Our people are becoming more and more convinced that well planned Pakistan propaganda is to blame for British and American newspapers' criticism of India as in the wrong and on the warpath against Pakistan. They feel that Anglo-American influence in the United Nations has been thrown to the side of Pakistan. They cannot understand why the U.N. should shut its eyes to the open military aggression committed by Pakistan against Kashmir in 1947, after the state had been legally joined to India. Even today Pakistani forces occupy a third of Kashmir and call that area Azad Kasmir (independent Kashmir). Indians feel that it would be disastrous not only for their own country and Pakistan but also for neighboring countries if the principle that regions having Muslim majorities should be added to a Muslim state were accepted. (It was on this principle that India was partitioned.) Since India is a democratic secular state, the 40 million Muslims still resident within her borders enjoy full citizenship rights. If the principle is again applied, it will inevitably lead to trouble between Hindus and Muslims in India.

To Celebrate Arrival Of St. Thomas

Plans are afoot for the celebration next year of the 1,900th anniversary of the coming of the apostle Thomas to India. Tradition has it that St. Thomas landed in 52 A.D. at Cranganore, an ancient seaport on the west coast of southern India, and that he preached the gospel and established churches in that region. Some scholars question the authenticity of this tradition. They say that the church which existed in Travancore-Cochin early in the Christian era was founded not by the apostle in the 1st century, but by missionaries of the Nestorian churches of the east in the 3rd or 4th century. One of the Nestorian missionaries, they explain, must have been named Thomas, and in time he came to be associated in the popular mind with the apostle.

Various Church Bodies Join in Planning

At any rate, the St. Thomas tradition has been firmly believed in this part of the world for centuries, and all sections of the ancient Christian community are looking forward enthusiastically to next year's celebration, which has been tentatively set for December. The bishops of the different church bodies which make up the ancient Syrian groups have been holding consultations on the matter. Among these are Roman Catholic bishops, since some of the bodies are connected with Rome. Meanwhile, Christians in other parts of India who were converted by missionaries from the West within the past 200 years are urging that the celebration be on an all-India basis, in order to demonstrate to their non-Christian fellow countrymen that Christianity, like other religions in the nation, is rooted in the India of 1900 years ago.

P. COMMAN PHILIP.

Dedicate World Church Village

Agape, Built by Youth Campers in Italy, Will Serve as Conference Center Operated by Waldensians

GENEVA, Sept. 28.—Agape, the Christian youth village in the Waldensian valley in northern Italy, was dedicated last month to the service of the universal church in the presence of 2,000 representatives of many different denominations. To symbolize the offering of the center to the World Council of Churches, an Italian work-camper from Turin handed to Robert Tobias of the council's interchurch aid department a key inscribed "Love never faileth." The concluding communion service was conducted by Pastor Tullio Vinay, secretary of the Italian Protestant youth federation. During the past five years, more than 1,000 young Protestants from 30 nations in Europe, Asia and America have worked to build this "village of Christian love." They have constructed a road up the hillside, a central hall and three dormitories. Work will continue on an open-air chapel, another dormitory, a gallery and a playground. Agape will develop as an international Christian conference center operated by the Waldensian youth federation in cooperation with the World Council.

Open Home for Aged Refugees

Two years' effort on the part of Sue Still, an American social worker with the World Council of Churches' resettlement service in Germany, was crowned this week when a home for more than 400 aged refugees was dedicated at Dornstadt in Württemberg-Baden. The International Refugee Organization contributed $450,000 to the project, the World Council provided $20,000 worth of foodstuffs and other supplies, and the Württemberg-Baden government made the 143-acre site available. Deaconesses of the provincial Evangelical Church care for the aged occupants of the home. The spiritual needs of the Orthodox communicants, who are in the majority, are met by three resident priests, who also minister to near-by Orthodox communities. Local pastors provide spiritual care for the Protestant residents. In addition to five modern dormitories, the home has farm buildings, gardens, a recreation building, a hospital, a handicrafts workshop and a church building with separate Orthodox and Protestant chapels. An interesting swords-into-plowshares aspect of the project is the fact that it occupies the site of a former Luftwaffe airport, whose control tower now forms part of the hospital.

World Council's Loan Agency Reports

During the five and a half years of its existence the ecumenical loan fund (ECLOF) operated by the World Council of Churches' interchurch aid department has granted loans totaling $306,500 to Protestant and Orthodox churches in nine European countries, it is revealed in the agency's report issued this month. Largest single contribution to the fund came in

Radhakrishnan

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1947 from the Friends of the World Council of Churches in the United States. Interest already paid on the loans, which are usually granted for seven years, has more than carried administrative costs, but repayments have not been great enough to finance the expansion which had been planned, and unless additional sums are forthcoming future requests will have to be turned down.

UNESCO Commissioner Praises Voluntary Agencies

In presenting his report on the current situation in Europe to the recent 13th session of UNESCO at Geneva, G. J. van Heuven Goedhart, United Nations high commissioner for refugees, paid high tribute to the churches' efforts on behalf of refugees. Pointing out that the largest number of refugees today are those for whom the United Nations has no concern, the commissioner declared that the voluntary agencies have stepped into the breach and are doing "magnificent" work for the distressed millions. He told UNESCO's social committee that in western Germany alone there are 9 million refugees and expellees for whom the U. N. is making no provision. If the problem they constitute is not solved, he warned, it could become a threat to international peace and security. "This is a challenge to the United Nations," he said. "If that challenge is accepted, I am confident the problem can be solved." The UNESCO delegates approved Dr. Goedhart's request that an independent committee be set up to advise him in his work. In asking for the action, he pointed out that there is at present no agency through which he can obtain the advice not only of U.N. member nations but also of nonmembers who might offer asylum to the refugees.

Geneva Host to Conference Of Scholars

"Man in the 20th Century" was the theme of Geneva's sixth annual "international encounter" among European philosophers, psychiatrists and men of letters—Christian and secular. The 10-day conference produced keen debate. Prof. Marcel Griaule, Paris ethnologist, made an eloquent plea for understanding and respect of the black man's culture. Jules Romains, French novelist, declared that mankind, freed from internal taboos of the past, is more than ever susceptible to external pressures. Spanish Philosopher Ortega y Gasset revealed the "primitivism" of modern man. Jesuit Jean Daniélou proclaimed the need for acceptance of divine transcendence, while French Reformed Pastor Charles Westphal affirmed the Kierkegaard conviction that Christian knowledge is an "adventure in faith." Westphal's affirmation won warm tribute from Geneva's Roman Catholic daily *Courier*. The final session, which the two theologians addressed, drew the largest and most enthusiastic audience of the entire series.

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Universalist Vote Anticipates Union

General Assembly Approves a Plan for Federal Union with Unitarians—Council Promotes Comity

BANGOR, ME., Oct. 2.—The 58th General Assembly of the 63,000-member Universalist Church of America, meeting last month in Portland, approved by a 249-7 vote a plan which is expected to lead to federal union with the 78,000-member American Unitarian Association. The plan, which was proposed by a joint Unitarian-Universalist commission, calls for functional joining of the groups' education, public relations and publication departments, and envisions future organic merger of the denominations. It will be acted upon by the biennial Unitarian General Conference in Montreal this month, then will go to local congregations for final decision. Meantime, the Universalist women's and young people's groups plan to coordinate functions with their Unitarian counterparts. Among other actions, the Portland assembly adopted a resolution declaring that church real estate holdings "should be subject to taxation regardless of the use to which they are put." The delegates elected Brainard F. Gibbons, pastor of the First Universalist Church of Wausau, Wis., as the new president of the church. Chosen to head the Universalist Ministers Association was Albert F. Harkins of Elgin, Ill.

Attack Comity Problem In New Hampshire

In a new approach to comity problems, the New Hampshire council of churches has arranged for its department of church planning and development, which is made up of the executives of the constituent denominations, to meet for one day each month to consider matters of comity, adjustment of local situations and the development of a strategy by which adequate Protestant "churching" of the state may be achieved. Already the prospects are encouraging for effective cooperative work in the hitherto "no man's land" between denominations. For instance, the small town of Jackson now has a community church with regular leadership, will soon choose its denominational affiliation and be ready to set out on its own.

Methodist Leaders Seek to Broaden Local Views

Methodist Bishop John Wesley Lord and the 12 district superintendents of the New England area met with 300 Methodist ministers early in September at Geneva Point camp on Lake Winnipesaukee, N. H. This new venture for New England Methodism was conducted with C. Homer Ginns of the Providence, R. I., district, as dean. Guest speakers were Willis Weatherford of Berea College, Paul Johnson of Boston University school of theology, Wesley David of Perkins School of Theology, Dallas, Tex., and Charles Ray Goff of First Methodist Church, Chicago. As an outgrowth of the assembly, Bishop Lord and the 12 district superintendents will make the rounds of each of the districts in an effort designed to lift local Methodists from their "pigeonholes of concern" and make them aware of their relation to New England Methodism as a whole.

Vermont Congregational Pastors Get Autumn Inspiration

The ministers of the Vermont Congregational conference met for their 35th annual early fall convocation the second week in September at Vermont Junior College, Montpelier. Speakers were Sidney M. Berry of London, secretary of the International Congregational Council, David A. MacLennan of Yale Divinity School, John L. Casteel of Colgate-Rochester Divinity School and Mrs. John C. Shroeder, wife of the Yale professor, who had the chance of a lifetime with a captive audience of ministers and the assigned subject, "A Minister's Wife Looks at Ministers."

Bangor Professor Calls for Church-State Cooperation

At the opening convocation of Bangor Theological Seminary's 136th year Sept. 18, Frederick W. Whittaker, dean of students and a faculty member for three years, was inaugurated as Waldo professor of ecclesiastical history. He succeeds Mervin Deems, now a member of the federated theological faculty of the University of Chicago. In his inaugural address, Dr. Whittaker called for a new era of cooperation between church and state and offered specific suggestions for the building of the "new Christendom." "The church should call upon the state for help in providing a public education for young people which places religion in its proper perspective as the most powerful single force in all the history of man," he said. "Both church and state have coordinate responsibilities in a vast program designed to permeate all of society with Christian belief and practices."

And So Forth

The Maine council of churches' education and social action committee is embarking upon a study of the Penobscot and Passamaquoddy Indian tribes in the state. It plans to cooperate with interested citizens' groups in discovering the sources of the deplorable conditions on the two reservations. Helping initiate the study is Galen R. Weaver of the Congregational Christian Board of Home Missions.

An audience of 3,000 was present for the outdoor vesper service sponsored recently at the Cathedral of the Pines, Ridge, N. H., by the New Hampshire council of churches. The sermon was preached by Pres. Wilbour E. Saunders of Colgate-Rochester Divinity School.

On July 29 the Congregational churches of Hartford, Pomfret and Woodstock, Vt., celebrated the 175th anniversary of the arrival of Aaron Hutchinson as their first resident minister. Two of the first minister's great-great-great-grandsons participated in the service: Charles X. Hutchinson, Jr., superintendent of the Norwich, Conn., Methodist district, who preached the morning sermon, and Paul Hutchinson, editor of The Christian Century, who gave the anniversary address.

The radio programs conducted by the Maine council of churches won honors at the National Council of Churches' radio workshop at Butler University this summer. Earlier, the "Church School of the Air"

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Work Camps Prove Worth

Young People from Mainland Help Out in Puerto Rican Rural Projects

RIO PIEDRAS, PUERTO RICO, Sept. 12.—Young people from this island and from the continental U. S. served in four work camps here this summer. The projects at Marina Neighborhood House in Mayaguez and at El Guacio, the rural community service center at San Sebastian, were sponsored by the World Council of Churches. The Yabucoa United Evangelical Church sponsored the third camp, and the fourth, at Rio Prieto, was conducted under the auspices of the community dynamics department of Earlham College, Quaker institution at Richmond, Ind. All the camps made outstanding contributions to the communities in which they were located. The Puerto Rican government's department of parks and recreation recognized the dedication and contribution of the campers by lending such machinery as bulldozers and scrapers for the projects. The department also furnished transportation for the young people in one of the camps to make a tour of the entire island, and entertained all 54 campers and their directors at a festive meal featuring native delicacies at Luquillo beach.

Consider Church in Relations With the Community

The relation of the church to the community was considered at two conferences sponsored by Protestant groups in Puerto Rico this summer. The subject was stressed by leaders at the week-long pastors' conference held under the auspices of the United Evangelical Church (Congregational Christian and Evangelical United Brethren). Earlier, 30 rural pastors met at Yuquiqú rural life center to study the relation of the church to the problems of rural communities. Representatives of the government, missionary enterprises and the Union Evangelical Seminary discussed their role in providing resources and help for rural churches as they strive to solve local community problems.

Protestants Explain Objections To Catholic Demands

Protestant leaders in Puerto Rico have held a second meeting to discuss the principles laid down by Roman Catholic representatives some time ago at a joint meeting of the two groups to consider the content of the religious clauses in the island's constitution now being drawn up. (See The Christian Century for July 4, p. 805.) They issued a statement disagreeing with three of the Catholic principles. In the first place, they opposed the demand that a recognition of the "Christian tradition of the Puerto Rican people" be expressed in the preamble to the constitution, pointing out that Evangelicals do not consider the Roman Catholic tradition and Christian tradition synonymous. Second, they objected to the Catholic demand that special social legislation using insular government funds should benefit private as well as public institutions, such as schools. "Evangelicals could never approve of this clause, which is contrary to the history and tradition of the lay state which has prevailed in all liberal and democratic countries since the time of Roger Williams and William Penn," the Protestants explained. "Besides, the clause would offer enormous advantages, prerogatives and privileges to the Roman Catholic Church in Puerto Rico." The third Catholic principle to which the Protestants objected was that giving parents the right to choose the kind of education their children shall have. They pointed out that if adopted this principle would enable the Catholic majority to violate the conscience of the minority by introducing Catholic religious teaching into the public schools.

H. ELLIS PLYLER.

Church Women Entertain Press Representatives

On Sept. 20 the National Council of Churches' general department of united church women entertained 50 women from the fields of journalism, radio and television in the New York area at a luncheon designed to build mutual understanding of the part each group plays in "creating a peaceful world." Mrs. James D. Wyker, president, explained the department's "Action Program for World Peace."

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Aussies Reject Communist Ban

Defeat Proposal to Change Constitution So Reds Can Be Outlawed—Fear 'Police State' Aspects

MELBOURNE, Sept. 23.—"No!" said Australia's electors yesterday in the referendum on a proposal to give the federal government new powers to deal with Communists and communism. So today the Menzies cabinet is adjusting itself to the uncomfortable fact that in a democracy the people *do* decide things. The plebiscite was decided on when earlier this year the Australian high court ruled unconstitutional the 1950 act dissolving the Communist party. Prime Minister R. G. Menzies then asked the voters to change the constitution to give Parliament power to make laws regarding communism. Any proposed change in our constitution must be approved not only by a majority of all states but also by a majority of the electors in a compulsory vote. Yesterday a minority of the voters and only three of the six states—Queensland, Tasmania and Western Australia—approved the change. Whether accidentally or by design, our constitution seems to be made of not very malleable material. Twenty-four times it has been laid on the anvil and banged about by those who have wished to reshape it, and on 20 of those occasions it has stubbornly resisted both hammer and heat. Since federation a half-century ago there have been only two major changes—the 1928 abolition of competitive government borrowing and the 1946 transfer of control of social services to the commonwealth.

Fear 'Police State' Aspects Of Proposal

The anti-Communist proposal was backed by most members of the Liberal and Country (government) coalition and some Laborites, although officially the Labor party was opposed to the referendum. Directly or indirectly, the power of the Roman Catholic Church was undoubtedly on the side of the proposed amendment. However, a fair number of Protestant leaders—while making it clear that they spoke only as citizens, not as churchmen—publicly lined up against the proposal. For example, J. S. Moyes, Anglican bishop of Armadale in New South Wales, said: "For the Australian commonwealth to develop an order that has even a faint resemblance to the police state of totalitarian countries . . . is to give communism its first victory. For we shall be adopting its methods, and using Satan to cast out Satan."

Citizens Reluctant to Take a Stand

Many thinking citizens were uneasy in mind, no matter how they voted. There was an ill defined but strong distrust of measures which seemed to threaten the liberty of the individual citizen. The strong cross-currents of popular thought may be gauged from the fact that 60,000 "spoiled" ballots were cast, although the mechanics of voting could hardly have been more simple. Presumably the 60,000 were saying: "Since voting is compulsory, we'll vote, but because we don't feel happy about voting either way we'll deliberately make our ballots meaningless."

Government Loses Prestige

Prime Minister Menzies and his Liberal-Country government have suffered great loss of prestige, at least temporarily. Whether the setback will result in emergence of a new leader for the coalition is not yet clear. At the same time, the status of H. V. Evatt, leader of the Labor party, is higher than for many months past. It is being predicted that more vigorous attempts will now be made to curb the Communists through self-purging within the trade unions and through strengthening of the antitreason clauses in the fairly potent Federal Crimes act. A final message of caution to the jump-to-conclusions gymnasts in other countries: We are most definitely not indifferent to communism, but we are very uncertain as to the best way of dealing with it.

Presbyterians to Re-Examine Remarriage Policy

At its triennial meetings here this month, the Federal Assembly of the Presbyterian Church of Australia decided to re-examine a proposal that ministers be allowed to use their discretion on remarriage of *all* legally divorced persons, with no hard-and-fast distinction between the "innocent" and "guilty" parties. The re-examination will come after three years, during which time state assemblies of the church will discuss the matter. The assembly chose J. F. McKay, parish minister at Toowong, a suburb of Brisbane, to succeed the late John Flynn as superintendent of the Australian Inner Mission. This is the organization which pioneered in health and spiritual services to the remote homesteads of "outback" Australia. Before he became an airforce chaplain in 1941, McKay had served for six years as a "patrol padre" under the legendary Flynn.

And So Forth

A royal commission inquiring into nine aspects of the liquor trade has revealed that in New South Wales brewing companies own two-fifths of the hotels, and that the major brewing companies of Australia have "gentlemen's agreements" granting to each monopolies in three of the large eastern states.

A recent national trade union congress representing a million workers decided to press the federal government "to grant full citizen rights to half castes and to lift the living condition of the full bloods beyond their present state of being outcasts and slaves." It acted in response to a plea by Jack McGinness, a half caste unionist from northern Australia.

On the last Sunday in August the Roman Catholic Church issued a "social justice" pamphlet urging Australians to make this land a "great Christian commonwealth" so it can play a major part in converting Asia to Christianity. One aspect of Australia's duty, said the pamphlet, is to help make possible a large-scale flow of capital into Asia to develop untapped resources. Such aid, it pointed out, would be a "great act of Christian charity."

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Laubach Pleads For Generosity

Literacy Expert Says U.S. Must Decide How World Will View Its Aims—Praise Dulles' Efforts

NEW YORK, Oct. 3.—In two addresses here the past week end, Frank Laubach, missionary and literacy expert, insisted that the United States still can make up its mind whether it will be loved or hated by the rest of the world. "This thing we are in now is not realism, it is madness," he said. "Every time the masses hear anything about our kindness they hear 50 to 100 things about our atom bombs, jet planes, power and might. . . . We may be saving Europe from communism, but we are losing Asia every day. The people are easy to win; feed them, open their eyes by teaching them. Knowledge and cooperation are the secrets." Condemning the "educated exploiters who continuously swindle the people," Dr. Laubach called for more missionaries and "men of character" to go to the peoples of the world with offers of help. He spoke at a dinner given in his honor by the National Council of Churches' world literacy committee and at a retreat sponsored at Wainwright House by Laymen for a Christian World. He kept his audiences spellbound as he modestly told of his work around the world.

Express Appreciation of Dulles' Efforts

At its meeting here last week the executive committee of the American section of the World Council of Churches adopted a statement expressing to John Foster Dulles its appreciation of his labors on behalf of the Japanese peace treaty. It said, in part: "We express gratitude for your leadership in seeking to apply a vital Christian principle to the conclusion of peace with Japan. We pray that the spirit of reconciliation may be speedily reflected in the relations among all nations and peoples throughout the world."

Report Draws Lessons from China Missions

The lessons Christian missions have learned from their experiences in China were reported in a study presented this week to the National Council of Churches' division of foreign missions. Based on comments from more than 150 Canadian and U.S. missionaries who have recently returned from China, the study is described as "exploratory" rather than exhaustive and final. Among the "lessons" it lists are the need for a united Christian church rather than "replicas of western denominations," the desirability of building indigenous churches, with local leadership and local support, rather than imposing paternalistic leadership and Western customs from the outside, and the development by missionary personnel of a feeling that they have a spiritual vocation and are coworkers in the community rather than foreigners bringing their "way of life" to strangers. The report says that work with children and women and achievements in the fields of health, education and welfare can be cited as phases of the missionary enterprise that have been really successful.

Scores 'Merchants of Hatred'

In his address to the 4,000 New Yorkers who gathered last Sunday in Central park for the city's seventh annual Interfaith Day service, Acting Mayor Joseph T. Sharkey stressed the need for vigilance both on community and national levels to meet attacks by the "merchants of hatred, bigotry and disunity." He added that our greatest armor against these "preachers of venom" is the ideal of brotherhood and interfaith cooperation. Maximilian Moss, president of the board of education and chairman of the observance, asserted that the mingling of faiths and races and beliefs paradoxically strengthens each person in his own belief while reinforcing his respect for that of his neighbor. Lamenting the "melting pot" conception, Mr. Moss declared, "America glories in diversity."

Holy Trinity-Diocese Rift Healing?

Last Sunday evening, for the first time in nearly three years, Bishop James P. DeWolfe of the Protestant Episcopal diocese of Long Island visited the Church of the Holy Trinity in Brooklyn, thus indicating that the long standing rift between him and the church's vestry over the "Melish question" may be on the mend. The bishop administered the rite of confirmation to a class of 12 candidates presented by William Howard Melish, son of the former rector, who is acting as minister until the pulpit is filled. Then he met with the new vestry to explain the canonical procedures involved in the election of a new rector. The parish bulletin announcing the bishop's visit called the coming service "an act of faith on the part of this parish, its wardens, its vestrymen and people," and added: "We wish to think of ourselves as a parish within the family of the diocese and the larger fellowship of the church." It also carried a message of welcome to Bishop DeWolfe from John Howard Melish, rector emeritus who is still at his summer home, which concluded: "Would that I could be with you tonight. . . . We have suffered many things together. But the love of God has sustained us and will do so to the very end."

Brooklyn Ministers Hold Annual Convocation

At the annual convocation of ministers sponsored by the Brooklyn division of the Protestant council of Greater New York last Tuesday at the Ocean Avenue Congregational Church, speakers were Harry W. Seamans, liaison officer for the U.S. state department, and Carl H. Voss of the American Christian Palestine Committee. Meditation for the interdenominational, interracial communion service at noon was given by Oliver W. Powers, pastor of St. Stephens Lutheran Church and president of the division. J. HENRY CARPENTER.

Name 'Holiday Home' for French Chaplain

Protestants of France have named the "holiday home" they operate in Storckensohn, near Mulhouse, "Pavillon Marcel Sturm" in memory of the late Protestant chaplain-general to the armed forces.

Hit Church Use Of Public Aids

Atlanta Baptists Rally to Dr. Newton's Protest on Acceptance of DeKalb County Labor and Equipment

ATLANTA, Oct. 1.—When Louie D. Newton, pastor of Druid Hills Baptist Church here and a former president of the Southern Baptist Convention, criticized the DeKalb county (Atlanta) grand jury for maintaining that the people approve the use of public labor and equipment on church and other private property, the jury summoned him to appear before it. Its members told Dr. Newton that the county had helped his own church. The county agricultural agent, they pointed out, did some work in connection with the meeting of the 4-H club at the Druid Hills church. Thereupon Dr. Newton laid the matter before his congregation, and 1,400 of its members voted unanimously to demand that the grand jury present a bill so they might pay for the "free services." Shortly thereafter the jury recommended that all "free" county work for churches and other private institutions be discontinued. Dr. Newton had sharply criticized the use of county convicts, employees and machinery in free services to churches and church-related institutions, pointing out that state law forbids the use of public funds directly or indirectly on private property. Previously, a local newspaper had published a long list of churches which receive help from the county.

Call on Baptist Churches To Refuse Free Services

Under Dr. Newton's leadership, the Atlanta Baptist ministers' conference unanimously adopted a resolution calling upon Baptist churches in DeKalb county to refuse free service from the county or any other government unit. The conference pointed out that last month 24 of these churches were listed as having received free services from the county. Says Dr. Newton: "One of the most encouraging results of this latest battle to maintain the principle of separation of church and state in Georgia is the announcement of State Director of Corrections Robert Warren that state prisoners will not be used to work on church buildings or grounds in the future. Also the announcement that Commissioner Scott Candler will not approve such services in DeKalb county. . . . The price of liberty is eternal vigilance, and although it may sometimes appear that some of us are rather tedious in this effort, we have to remember that history is ever reminding us that whenever a people have become complacent in this vitally important matter, their children have suffered."

Strive to Provide 'Equal Facilities'

Southern school officials estimate that it would cost at least $400 million to preserve racial segregation in classrooms by providing equal facilities for Negroes, and that the task would take 10 years. The federal court ruling in favor of separate but equal facilities in South Carolina has spurred southern states to action. About 30 per cent of the 7,500,000 public school students in the 11 states are Negroes. In Georgia, school property for whites is valued at five times that for Negroes, who make up one-third of the school population. During the past 11 years Atlanta has hired 290 additional Negro teachers, reduced the pupil load per teacher in Negro schools from 65 to 38 and built or reconstructed six Negro schools for a total addition of 187 classrooms. In the same period only 43 additional white teachers have been employed and only 63 new classrooms have been made available for white students.

Declares Florida's New 'Blue Law' Unconstitutional

On Aug. 17, Florida's 1951 "blue law" amendment was condemned as unconstitutional, vague and discriminatory by Atty. J. M. Flowers, acting as special master in a circuit court suit. Glenn C. Mincer, Florida state attorney, stated that if the amendment is knocked out, prior "blue laws" dating back to the state's founding will still be on the books, since the amendment merely clarified the older laws with a wider definition of places allowed to operate on Sundays. (It specifically exempted outlying grocery stores, drug stores, tourist attractions, transportation services and public utilities.) Flowers held that no religious question is involved in the Sunday closing laws. "Since the purpose of the law is to protect and promote the public health, safety, welfare and morals by providing a day of rest . . . it is apparent that no basis of difference exists between the businesses exempted and those not exempted [in] providing a day of rest. Therefore the basis

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Senate Committee Reports On Florida's Crime

The Senate crime committee ended its existence with some sad comments about Florida and her chief executive. Its report said that interstate racketeers still have their roots sunk deep in Florida despite the best efforts of such organizations as the Miami and Tampa crime commissions. Gambling continues on an extensive scale, the committee said, adding that it is controlled by "unsavory associates of some men in high office." It concluded: "The governor took the unusual position that while he would talk to the Senate committee, he would not swear that his statements were the truth. Such unsworn statements could not be the basis of perjury charges if they were found true." Gov. Fuller Warren had no comment to make. He has insisted for months that his administration has suppressed gambling that had flourished for 50 years before he took office.

Sees Opportunity for Education in South

Arriving in Atlanta Sept. 12 to assume his new duties as faculty administrative assistant and leader of a seminar on higher education at Emory University during the coming year, Ernest C. Colwell, former president of the University of Chicago, referred to the southeast as the nation's "number one educational potential." Institutions of higher learning in the area are on the move, he said, and aware of their shortcomings.

Assemblies of God Meet in Atlanta

Some 5,000 ministers and laymen attended the 24th biennial General Council of the Assemblies of God churches held here in August. Wesley R. Steelberg, general superintendent, declared that a revival of the experiences of the day of Pentecost has been repeated in these modern times, and said that the Assemblies of God exist as a separate religious organization solely because of their belief in this "outpouring." "We feel that the enthusiasm and growth of the Assemblies of God has been due to our faithfulness to the experience which we have received," he explained.

And So Forth

The Georgia division of Lockheed Aircraft Corporation, which will build jet bombers for the airforce, recently announced that racial segregation will be practiced at its Marietta plant. "Lockheed will live the southern tradition here," the general manager told 5,500 workers. "We will employ colored people according to their ability, but they will not be mixed on the assembly line with whites."

The university city of Athens turned out Aug. 8 to honor the 100th birthday of John Billups, local Negro minister. Barry Hodgson, Sr., was host at the birthday garden party at his Milledge avenue home.

West End Baptist Church, one of Atlanta's largest congregations, has moved into its new $600,000 building.

Benjamin H. Smith, superintendent of the American Bible Society's southern district, announces that the Atlanta office led

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the nation in the distribution of scriptures in 1950. It sent out 1,318,534 Bibles, Testaments and scripture portions.

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Ask End of Methodist Jurisdictions

The Baltimore Methodist area council (Negro) at its recent meeting in Germantown, Pa., voted to ask next year's quadrennial General Conference of the Methodist Church to end the denomination's jurisdictional system, Religious News Service reports. Other Methodist groups have requested elimination of the Central (Negro) jurisdiction, but few have asked for discontinuance of all six of the jurisdictions. The Baltimore council called the system "expensive and unnecessary, tending to sectionalize and regionalize our great body into racial and geographical parts, thereby weakening our primal unity."

Brethren Organ Celebrates 100th Anniversary

The *Gospel Messenger*, official publication of the Church of the Brethren, is celebrating its 100th anniversary. To mark the event, the brotherhood named September "achievement month" and its members made special gifts to advance the over-all Brethren program to which the nine successive editors of the *Messenger* were devoted during the century of its publication.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Angels in the Outfield (MGM) Donna Corcoran, Paul Douglas, Janet Blair. *Comedy.* When an angel warns him against his terrible temper and profanity, hard boiled baseball manager is disturbed enough, but when a little orphan sees nine angels guiding his team he really gets worried and sets about reforming himself, to the spectacular benefit of his team and its pennant prospects. Shot mostly at Pittsburgh Pirates' field, film gets a little too whimsical to take, what with orphans, nuns and angels involved, but for the most part it is *fun*, performed with zest and good timing for comedy. M,Y,C

The Big Carnival (Par.) Kirk Douglas, Porter Hall, Jan Sterling. *Drama* formerly called "Ace in the Hole." How a cynical, has-been reporter plays on mob morbidity, human weaknesses to advance himself by prolonging rescue of man trapped in cave to keep sensational "scoop" to himself. Realistically set in New Mexico desert, hard biting film presents certain *revolting but regrettably true* aspects of humanity—individually and in the mass. Plot is weakened by reporter's final remorse, for which we have had no build-up. M

Here Comes the Groom (Par.) Bing Crosby, Franchot Tone, Jane Wyman. *Comedy.* Faced with need to acquire a wife in order to keep the war orphans he has adopted, carefree reporter launches hilarious campaign to prevent his tired-of-waiting fiancee from going through with marriage to her boss, an unfortunately personable Boston blueblood. Starts out as sensitive, music-laced Crosby fare, then plunges into *boisterous, improbable farce.* It's entertaining enough, but at time goes beyond the borders of good taste. M,Y

BEST CURRENT FILMS

For Family: Alice in Wonderland, Beaver Valley, Cattle Drive, Cinderella, Excuse My Dust, Follow the Sun, The Frogmen, Go for Broke, The Great Caruso, I'd Climb the Highest Mountain, King Solomon's Mines, Kon-Tiki, The Magnet, The Magnificent Yankee, Molly, Nature's Half Acre, Of Men and Music, You're in the Navy Now.

For Mature Audience: The Brave Bulls, The Bullfighter and the Lady, Captain Horatio Hornblower, Cyrano de Bergerac, David and Bathsheba, Fourteen Hours, Hamlet, Kim, Night Into Morning, Oliver Twist, Seven Days to Noon, Take Care of My Little Girl, Teresa, Trio. 10-17-51

The Church Roll

Margaret Elizabeth Howland of Philadelphia and Neil Nielsen of St. Joseph, Mo., were declared winners of the two national Parshad Youth Week awards sponsored by the National Council of Churches' department of Christian education and the United Christian Youth Movement.

Dr. and Mrs. Glenn W. Burton and their five children of Tifton, Ga., were chosen the "Methodist family of the year" in a selection sponsored by the *Christian Advocate*. Families nominated for the honor by local churches were considered by six national judges.

Bishop Walter Foster Barfoot of Edmonton, Alta., was installed in September as primate of the Church of England in Canada. He succeeds the late Archbishop G. F. Kingston of Nova Scotia.

E. Stanley Jones has launched his fifth crusade for a united church, which will take him to 33 cities throughout the U.S.

Because of impaired health, Luther Wesley Smith has resigned as interim director of the Council on Missionary Cooperation.

Michio Kozaki, moderator of the United Church of Christ in Japan (Kyodan), is lecturing in Germany under the auspices of the German Evangelical Missionary Council.

Orville Jobson, missionary to Africa now on furlough, was elected moderator of the National Fellowship of Brethren Churches at its 62nd annual conference in September at Winona Lake, Ind.

Frank B. Estes, pastor of First Presbyterian Church, Orangeburg, S. C., has been appointed by the National Council of Churches' division of home missions to coordinate activities among council-affiliated denominations in the area surrounding the Atomic Energy Commission's Savannah River plant. His is the first field appointment of the division's committee on ministry to defense communities.

George A. Buttrick, for nearly 25 years pastor of Madison Avenue Presbyterian Church, New York city, has left for a round-the-world speaking tour. He will be the fourth Cook lecturer under the auspices of the Presbyterian, U.S.A., Board of Foreign Missions. Theme of his lectures, to be given in countries in which his church has missionary interests: "The Wider Meaning of the Lord's Prayer."

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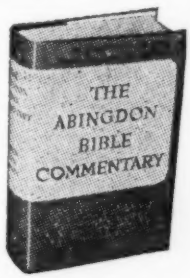

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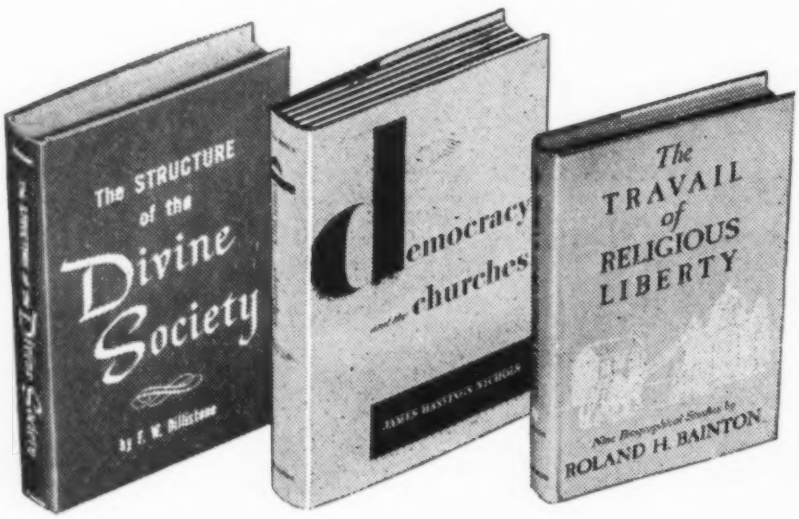
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